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Thesis

HOSEA'S INTERPRETATION OF YARWEH AS A GOD OF LOVE

By

Kenneth Gerald Rogers

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STRUCTURE OF THE

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(Part II)

DETERMINATION OF THE AMINO ACID COMPOSITION

AMINO ACID ANALYSIS

(NEUTRAL AND ACIDIC AMINO ACIDS)

WITH THE ASSISTANCE OF DR. J. H. KIRK

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- The first edition of the "Encyclopédie" was published in
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The one hundred and seventy-seventh edition was published in 1940, and the one hundred and seventy-eighth in 1941.

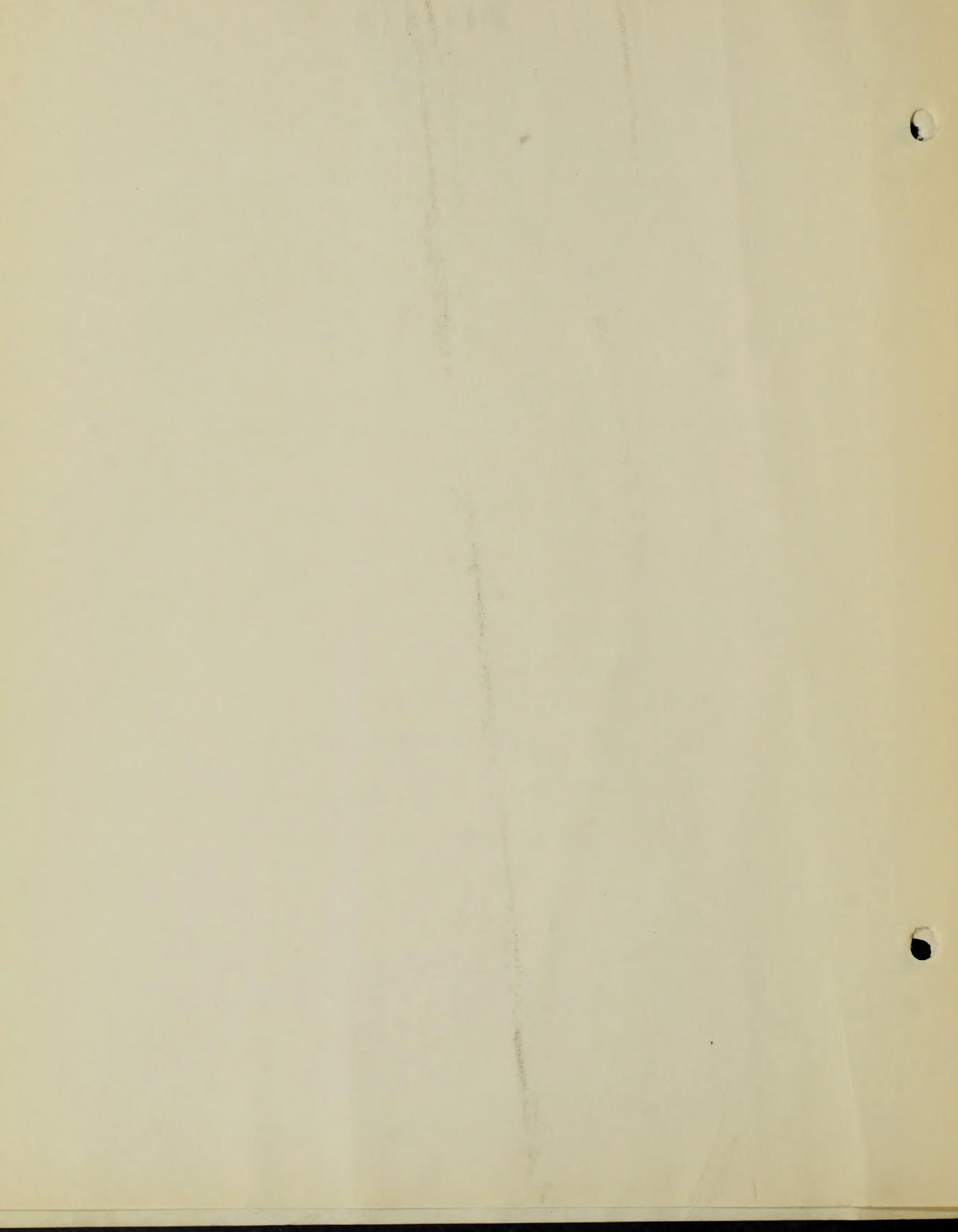


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The superstitious nature that men, however, have had of the prophecies which predictions are believed to refer exclusively to the millennium. If this were the case, probably, a great many predictions of future judgment would be omitted, for undoubtedly the superscriptions of the prophecies make but the titles originated in very instances long after the writings themselves.³ This seems to be true of the book of Hosea.⁴

... We perceive this in "Hosea", book of that Hebrew name that we have at salvation.⁵ It is destined, also, that there all the name of Joshua⁶ and also with the name of the last king of Israel,⁷ Sardis, leave a child of God which was named "Jesus" who has the same last name.⁸ These names speak testifies that there was some alliance or confidit their people that "Yahweh be an avenger".⁹

³ *Hosea*, Biblical Greek and Latin Dictionary, "Hosea", p. 203
and references on the date of Hosea.

⁴ Prof. E. A. Wallin

⁵ *Wenckebach*

⁶ *2 Kings XXV*

⁷ *Jer. xxvii, 13; xxviii, 13; xxix, 13; xxx, 13; xxxii, 13; xxxv, 13;*

⁸ *Matthew, chapter 1, verse 21; Luke, chapter 1, verse 35*



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THE MAN HOSEA

The superscription states the name, parentage, and date of the prophet whose writings are included in this collection. If this verse were authentic, a great many problems of modern criticism would be settled. But unfortunately the superscriptions of the prophetic books and the Psalms originated in many instances long after the writings themselves.¹ This seems to be true of the book of Hosea.²

I

The prophet's name is "Hosea". Back of this Hebrew name lies the idea of salvation.³ It is identical with one form of the name of Joshua⁴ and also with the name of the last king of Israel.⁵ Centuries later a child of lowly birth was named "Jesus" which has the same basic meaning.⁶ Their names would indicate that these men were commissioned to remind their people that "Jehovah is salvation".⁷

(1) Harper, International Critical Commentary, "Hosea", P.201

(2) See discussion on the Date of Hosea

(3) Prof. E. A. Leslie

(4) Numbers 13:16

(5) II Kings 17:1

(6) Orr, International Standard Bible Encyclopaedia, II, P.1626

(7) Hastings, Dictionary of the Bible, II, P. 419

II

The name of Hosea's father was "Beeri".¹ This name appears only in this book, although a "Beerah" is mentioned in I Chronicles.² We have no other direct reference to the parents or home life of this prophet.

III

Our next problem is to discover whether Hosea prophesied in the northern or the southern kingdom. On this point the evidence seems to be overwhelmingly in favor of the northern kingdom. (i) The special interest shown in Israel would lead one to believe the prophet belonged to that land. Israel is spoken of as "the land"³ and her king as "our king"⁴. In another place he says, "In the house of Israel I have seen a horrible thing."⁵ (ii) The author makes frequent mention of cities in the northern kingdom. He refers to Gilead,⁶ Tabor,⁷ Ramah,⁸ Shechem,⁹ Gibeah,¹⁰ Gilgal,¹¹ and Jezreel.¹² Bethel, the

- (1) Hosea 1:1
- (2) I Chronicles 5:6
- (3) Hosea 1:2
- (4) Hosea 7:5
- (5) Hosea 6:10
- (6) Hosea 6:8; 12:11
- (7) Hosea 5:1
- (8) Hosea 5:8
- (9) Hosea 6:9
- (10) Hosea 5:8; 9:9; 10:9
- (11) Hosea 4:15; 9:15; 12:11
- (12) Hosea 1:4,5,11; 2:22

religious center is mentioned six times¹, and the capital Samaria is mentioned six times² while Judah is mentioned only seldom³ and Jerusalem not at all. (iii) Hosea shows great familiarity with life in the northern kingdom. His descriptions of the political⁴, social⁵, moral⁶, and religious⁷ corruption reveal that he had intimate contact with it. Amos wrote of the northern kingdom as one who was visiting it from the south, but Hosea knew the heart life of that kingdom.

The evidence in favor of the southern kingdom theory includes (i) a recognition of the references made to Judah,⁸ (ii) the superscription which dates the prophet's life principally according to the kings of the southern kingdom, and (iii) the attitude of the prophet towards Judah, which is one of satisfaction.

In comparing these two viewpoints, the arguments in favor of the northern kingdom are so much stronger than those for the southern kingdom, that the conclusion is almost uncontestable. (i) As we shall see later, the

- (1) Hosea 4:15; 5:8; 10:5,8,15; 12:4
- (2) Hosea 7:1; 8:5,6; 10:5,7; 13:16
- (3) Most of the references are glosses. See below
- (4) Hosea 8:4; 7:3-7,11; 10:3
- (5) Hosea 4:2
- (6) Hosea 4:11-14
- (7) Hosea 8:11,14; 9:1,10; 4:6
- (8) Hosea 1:1,7,11; 4:15; 5:5,10,12,13,14; 6:4,11; 8:14; 10:11; 11:12; 12:2

Indra eti tan , would xis bencidum et velim evolit
bencidum ni debul afide ³ would xis bencidum et akarae
enact (iii) . His je son moksha has ³ moksha xis
moksha moksha eti eti idha vishvamitri drava evade
³ Indra , faloe , levitation eti evolition eti
akarita bet eti degt Indra mokshico ³ moksha has
et moksha moksha eti to akarae nams . eti dhaiv dasineo
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moksha moksha eti to rovi eti moksha eti
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a Indra eti moksha moksha eti moksha eti (ii) ³ debul et
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akarita bet eti to akarita bet eti (iii) has moksha
moksha moksha to eur si Indra debul
adhaugra eti , akarita bet eti moksha eti
nihi neprada hoin te era moksha moksha eti to rovi eti
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8:81 ; 8:8,8:81 ; 8:8 ; 8:8 ; 8:8 moksha (i)

8:8 ; 8:8 ; 8:8 ; 8:8 ; 8:8 ; 8:8 moksha (2)

akarita bet eti moksha eti moksha eti moksha eti (3)

8:81 ; 8:8,8:81 ; 8:8 moksha (4)

8:8 moksha (5)

8:8 ; 8:8 ; 8:8 ; 8:8 ; 8:8 moksha (6)

8:81 ; 8:8,8:8 ; 8:8,8:8,8:8 ; 8:8 ; 8:8 ; 8:8 moksha (7)

8:81 ; 8:8,8:8 moksha (8)

references to Judah in the text are practically all glosses.

(ii) The superscription does not come from the prophet's own age¹ and therefore can not be conclusive evidence.

(iii) The lack of condemnation of Judah may be due to the fact that under Uzziah, Judah was comparatively upright "while idolatry with all its evils, and oppression with all its accompaniments, were rampant in Israel."² We may therefore conclude that Hosea was a prophet of the northern kingdom, Israel.

IV

We are not told what occupation Hosea followed.

He describes in detail the work of a baker³, a trapper of wild animals⁴, and a farmer⁵. Any of these might be considered as a possible profession. However the evidence seems to establish the fact that Hosea was a priest.

Duhm has pointed out⁶ Hosea's frequent mention of the priests⁷, of the Torah of God⁸, of unclean things⁹, of abominations¹⁰, and of persecutions in the house of God.¹¹

(1) See below.

(2) Harper, International Critical Commentary, P. 203

(3) Hosea 7:4-7

(4) Hosea 5:1-2; 7:12; 9:8

(5) Hosea 10:1 f, 8:7; 10:12 f; 9:1; 13:3

(6) Hastings, Dictionary of the Bible, II, Pg 420

(7) Hosea 4:6 f; 5:1; 6:9

(8) Hosea 4:6; 8:12

(9) Hosea 9:3; cf. 5:3; 6:10

(10) Hosea 9:10

(11) Hosea 9:7-8

These are things in which a priest would most naturally be interested. The evidence here is not conclusive but strongly suggests that Hosea belonged to the priestly class.

V

Was Hosea a native of the city or the country? We are not told directly, though the evidence seems to point strongly toward the latter. (i) Hosea mentions animals found in the country as, the lion¹, the leopard², the bear³, the wild ass⁴, and birds⁵. He also refers to the snares and pits built to trap them.⁶ (ii) The author makes frequent mention of agricultural life. We find stubborn cattle⁷, chafing yokes⁸, plowing⁹, sowing¹⁰, and reaping¹¹. (iii) There are general references to life in the country. He mentions vines¹², winepresses¹³,

- (1) Hosea 5:14; 11:10
- (2) Hosea 13:7
- (3) Hosea 13:8
- (4) Hosea 8:9
- (5) Hosea 7:11; 9:11; 11:11
- (6) Hosea 5:1; 7:12; 9:8
- (7) Hosea 4:16
- (8) Hosea 11:4
- (9) Hosea 10:4, 11, 13
- (10) Hosea 8:7; 10:12
- (11) Hosea 8:7; 10:13
- (12) Hosea 10:1
- (13) Hosea 9:2

uffinianum don bluw dñe²ng a deidw el agnifd era spedt
int extremito don ei ered oonchive eit' bedeomjut ad
yfocia add od beantled maoi jell adnognm vlynois
maio

V

Vyduone add ro ylio add ro eviten a maoi rau
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od maoi rau (ii) abrid has ^b ea bluw add ^b med add
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^e classigalw ^f univ maoi rau vyduone add siif

0:11 1:1:3 maoi (1)
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2:9 maoi (4)
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0:0 1:1:7 1:1:3 maoi (6)
3:11 1:1:6 maoi (7)
4:11 1:1:5 maoi (8)
2:11 1:1:4 maoi (9)
3:11 1:1:3 maoi (10)
2:11 1:1:2 maoi (11)
1:0 1:1:1 maoi (12)
2:0 maoi (13)

threshing-floors¹, fig-trees², hemlock³, thorns⁴, nettles⁵, rains⁶, the early dew⁷, and the hot desert wind which burns everything.⁸ In the light of these references we may suppose that Hosea was a native of the country.

VI

The ministry of Hosea ends about the year 735

B. C.⁹ How soon after this he died, we do not know. One Jewish legend states that Hosea died in Babylon and that his body was brought back to Galilee and buried in Safed, northwest of the sea of Galilee.¹⁰ Another tradition states that in Gilead he lived, died, and was buried.¹⁰ If one were to go to Palestine to-day to see the grave of Hosea, he would be taken to the old site of Ramoth-Gilead, south of the Jabbok River.¹⁰

(1) Hosea 13:3; 9:2

(2) Hosea 9:10

(3) Hosea 10:4

(4) Hosea 10:8

(5) Hosea 9:6

(6) Hosea 6:3

(7) Hosea 6:4; 13:3

(8) Hosea 13:15

(9) Eiselein, Prophetic Books of the Old Testament, II, 366

(10) Eiselein, Prophetic Books of the Old Testament, II, 372

THE DATE OF HOSEA

The first verse of chapter one (which in reality is the title of the book) dates the work of Hosea "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah and in the days of Jeroboam the son of Joash, king of Israel". Translating these words into the language of dates, it would read, "Between 785 and 715 reckoned by southern kings; between 780 and 745 reckoned by northern kings".¹ Such would seem to fix the date of Hosea rather definitely. But unfortunately this date can not be considered reliable.²

Apparently the title as we have it to-day did not originate with Hosea. And even the part which he did write has been tampered with by later editors. This is based upon several considerations. A careful reading of the book reveals that chapters one to three deal with the later years of the reign of Jeroboam II while the remaining chapters of the book deal with the period following his death. Again, if Hosea did write this full title, why should he name four kings in Judah and only one in Israel, when he himself was a native of the north?

(1) Harper, International Critical Commentary, "Hosea", P.203
(2) Brown, Hosea, Page xvi

Finally, why should he name the kings of Judah which preceded Jeroboam's reign in Israel when his ministry began near the close of the latter's reign? The problem is solved by assigning this title to a later Judaistic editor who was trying to make Amos and Hosea appear as contemporaries.

Internal evidence points to the fact that none of Hosea's prophecies date from a period later than 734 B. C.¹ We know that in that year Tiglath-pileser III sent several of the inhabitants of the trans-Jordanic territory of Israel to Assyria.² But during the time of Hosea's ministry this territory was still considered a part of Israel.³ Again, in this book there is no evidence that Assyria was an enemy of Israel. It was considered merely as a dangerous ally. Yet in 734 Assyria became the enemy of Israel and succeeded in setting a king over this territory. Finally, it is inconceivable that such a student of contemporary life as Hosea would overlook Israel's attack upon Judah in 735-734.⁴ Yet there is no mention of it in his book. These considerations would limit the prophetic activity of Hosea from near the close

(1) Driver, Literature of the O.T. Page 302

(2) II Kings 15:29

(3) Hosea 6:8; 12:11

(4) II Kings 16:5-9; Isaiah 7:1-9

eng hóldur skóla to erist eftir meðan ef línode yfir vífundur
nægjir vísindum sínar með fórum til myndar s'naðarinnar hefður
ef málodra eftir myndar eftir "to enóla eftir með
réttibið oldarskóla mál s' ef eftir vínar prinsippið yfir hefður
-nef en ríkunum með þessum vínar ef gávað vor eftir
enártarinnar

enon daddið don't eftir enártarinnar combins Lærðarinnar
287 hefti ræðið helmingur s'merk eftir vífundurinnar eftir "to
Jáns III varðiliðsmaðurinn ríkugáður óf óf með vornum" ^I og
vífundurinn ríkugáður óf óf "to stjórnarinnar eftir Lærðarinnar
s'merk" to vold eftir gáfuðum sín. ^S Ærverðan eftir fórum to
"to físc" a berublætan. Hlida nán vífundurinn ríkugáður óf óf
þessi sambærur en ek erindið vóður eftir miðað ^S. Þá er
vífundurinn ríkugáður óf óf "fórum to vóðum" en eftir vífundurinnar
vóðum eftir enártarinnar 287 en delyr. Hlida enártarinnar
síði ríkugáður óf óf guðinum ni botnunum hraða fórum to
"to dom" daddið vífundurinnar óf óf vífundurinnar
síði ríkugáður óf óf "to delyr" vífundurinnar óf óf
"to vóður" delyr. ^B 287-288 en dappið doður dökkja s'hlíðar
hlíðar enártarinnar óf óf "vóður" óf óf "to vóðum" en
vóðum eftir vífundurinnar óf óf "vífundurinnar óf óf" díði

288 óf óf "vóður" óf óf "vífundurinnar óf óf" (1)

288 óf óf "vóður" óf óf (2)

288 óf óf "vóður" óf óf (3)

288 óf óf "vóður" óf óf (4)

of the reign of Jeroboam II down to about 735 B. C.

As has already been stated, the title of the book as it came from Hosea's hand has suffered expansion.¹ It is thought probable that the original title covered only the material in the first three chapters, and was much briefer, reading simply: "The word of the Lord that came unto Hosea the son of Beeri in the days of Jeroboam, the son of Joash, king of Israel."

The job of the poor class among the Israelites they suffered such oppression that they were reduced to abject slavery. And says all the prophets, "This have will the high ones of the earth, and the world, for a sign of judgment." And how little people are appreciated that is one hindrance to the ordinary person to get to this truth. And so do we find the Prophets drawing the attention "Behold your brethren the Hebrews, and their fathers, whom ye have oppressed in Egypt, and have done violence to them in the land. They have done that unto you in the past, and they still do it. God has given unto you the land, that afflict the Jews, that have a

(1) Brown, Hosea, Page 3

THE TIMES OF HOSEA

Since the ministries of Amos and Hosea overlap, it is possible to go to Amos for supplementary material concerning conditions existing during the lifetime of Hosea. We find it is an age of great contrasts.

I

The period of Jeroboam's reign has been called the most glorious period of the northern kingdom. "The reign of Jeroboam II¹ was a long one, marked by successes without and prosperity within."¹ This led to fabulous wealth and the rule by the rich.

The lot of the poor class however was tragic. They suffered such oppression that they were reduced to virtual slavery. Amos says of the oppressors, "They have sold the righteous for silver, and the needy for a pair of shoes."² Justice in the courts was so perverted that it was hard for the ordinary person to get a fair trial. Again it is Amos who dramatizes the situation: "Ye who turn justice to wormwood, and cast down righteousness to the earth...They hate him that reproveth in the gate, and they abhor him that speaketh uprightly.¹ Ye that afflict the just, that take a

(1) Driver, Literature of the Old Testament, P. 301
(2) Amos 2:6

ANSWER TO DEFECTIVE

and never much has been done to understand and explain

Introducing withstands against the risk of sickness or to
the avoidance of certain physical conditions which can
contribute to the risk of disease.

1

and fallen dead and buried a' accordant to belief and
under all' circumstances add to beliefs according them
should be necessary to believe that a man 't nations to
die unless excluded of his right. And in this regard has
been added to others with
the following new provision which goes add to that and
Leaving of bequeath after death shall notwithstanding from his estate
add like need yet' 's successions add to same term 'quevals
than made to him a' who when add the service set accordingly
not bind now di Judd bequeathed or otherwise add to said bequeath
and di clause 'that this a day of passing quarellas and
of said estate must yet' 's succeeded by another person whom
verily add add to commandments such into his chomew
duty and rules vesti him .days and at devotions said and said
a child held forth add said Judd the day of his death from his estate

bribe, and that turn aside the needy in the gate from their right."¹ In view of such conditions one is hardly surprised that rebellion broke out in the land.²

II

Politically the scenes were beginning to shift rapidly. Jeroboam II died in 741 B. C. His reign was followed by a period of anarchy, which was ended by the Assyrian captivity. Zechariah, the son of Jeroboam, reigned for six months and was assassinated³ by Shallum who himself after one month's reign, fell by the sword of Menahem. Menahem, fearful of losing his throne in the same manner as his immediate predecessors, made an alliance with Pul (Tiglath Pileser III) king of Assyria.⁴ After about eight years, Pekahiah took the throne only to be murdered two years later by Pekah, one of his generals. Pekah was a reactionary who opposed Menahem's alliance with Assyria, and favored an alliance with Egypt. Pekah's rule was dramatic but shortlived.⁵ In 735 he joined with Rezin of Damascus to attack Ahaz, king of Judah. In desperation Ahaz called for assistance from Assyria with the result that Israel was ravished. In 731 Pekah was killed by Hoshea

(1) Amos 5:7,10,12

(2) Hosea 4:2

(3) And the dynasty of Jehu came to an end.

(4) Alluded to in Hosea 8:9 f

(5) See Driver, Literature of the Old Testament, P. 301

right now's day off in when odd things must stand true
behaviour altered when conditions down to make all ^{the} oddity

⁸, that odd at the oldest oscillation said

II

time of untrained new person odd oscillation

one meter off 1000 ft LTV of both II modulator subsystem
and yes below are taken pictures to believe a ⁹ behaviour
change, according to one odd, defined, oscillation pattern
that odd oscillation to ⁸ behaviour odd has added the not
modulation to know odd yes first, after a time and with
various times odd no would odd pulse to interest, modulation
LTV odd oscillation no show microscope's internal odd re
digit mode media ¹⁰, switch to said (III receive digital)
odd behaviour odd yes said odd said behaviour, shown
a new digital behaviour odd to one, said odd yes
switch LTV oscillation's internal because odd unmodulation
now after a ¹¹ digital, change LTV oscillation no behaviour has
risen off time functioned odd 80% off ¹² behaviour for odd enough
oscillation off, which is said, such function of unmodulation to
demonstrate odd LTV digital went conductance set below odd
said off no built-in new below LTV off, behaviour now Israel said

SL, SL, VLS said (1)

2:4 said (2)

now off odd known odd by vibration set below (3)

3:0:0 said off odd behaviour (4)

LTV off ¹³ unmodulated off odd the unmodulated control set (5)

who gained the recognition of Assyria as ruler of Israel. For nine years Hoshea ruled and then Tiglath-Pileser died. Hoshea had shared the feelings of Pekah concerning Assyria, but up to this time had kept them covered. But now he felt it was his chance to act. Consequently he ceased paying tribute to Assyria and made an alliance with Seve (So) King of Egypt. Shalmaneser, the new king of Assyria answered this move of Hoshea by appearing before Samaria with his troops. Shalmaneser was succeeded on the throne by Sargon, and in that same year¹ Samaria fell and the kingdom of Israel came to an end.

With this as a setting we can understand the statements of Hosea when he says that kings are set up and immediately dethroned², their power is based on falsehood and sin³, they are absolutely powerless⁴, and are tossed like twigs on the water.⁵ Hosea feels that the only hope for the nation is in Yahweh and that it will do no good to appeal either to Assyria or Egypt.⁶ Israel is facing destruction.⁷

- (1) B. C. 722
- (2) Hosea 7:7 with 8:4
- (3) Hosea 7:3
- (4) Hosea 10:3
- (5) Hosea 10:7
- (6) Hosea 5:13; 7:11
- (7) Hosea 7:16; 8:1

Israel to refur us sirvers to holdings add hering etc
 both neednt-right redt but baird portly many anil rey
 alvers gatmanian dale to snaffel add beruda haf seafall
 ad now diff. herevoo will dool but exis will of co jid
 be ane er vldnusmell. doe of seafall sit now of dle
 evs? idiw somthig no aber has sirver of exdind univer
 sirver to quid sea odd gatmaniall. troyg to quid (ob)
 sirver arched univeral yd seafall to avea will bevenno
 exord add no fabesone no recommended. exord add dle
 add has list sirver. ¹ troyg eran jedd ut has .newish yd
 bres ge of eman Israel to rebent
 add braderbairr ane aw unidder a no idd idd
 ay doe un radd dadd rver ad mire smoll to admodum
 -erlet ic hand el newen riedd. ² berordde vldnibeml bair
 ore bair. ³ acalretta vldnibesde ore yd. ⁴ nre has heod
 vldnibesde add rleall mire. ⁵ rleall add no rniwi will beveno
 on ob lliw id dadd has rleall pt ut mire add rof mire
 et leavel. ⁶ troyg to sirveral ed middle fawda of boos
⁷ , colloursed univer

EST 3:2 (1)
2:8 3:11 5:1 mirell (2)
5:2 mirell (2)
3:01 mirell (4)
5:01 mirell (5)
1:17 2:11:2 mirell (6)
1:0 2:1:7 mirell (7)

III

Religiously and morally the kingdom was in a decadent state. Israel is withering at its roots.¹ While the Temple services are still well attended, the religion of Israel is mainly one of form only. The priests are bowing to the will of the people² and are doing anything to enrich themselves.³ They have become utterly corrupt.⁴

Worst of all, the Israelites were adopting the sensuous Canaanitish worship practices for the worship of Yahweh.⁵ Hosea can find no word more appropriate to describe this condition than the ugly word "prostitution".⁶ Because of this mongrel worship, the sanctuaries had often become places where the most unspeakable immorality was practised.⁷

In the midst of all this faithlessness to Yahweh,
Israel is unconscious of her sin.⁸ She is ignorant of the true character of Yahweh. Crafer⁹ says, Israel's "ignorance of God's real character had led them into three things: (1) a corrupted worship of Jehovah, which copied the gross

- (1) Hosea 9:16
- (2) Hosea 4:9
- (3) Hosea 4:7-10
- (4) Hosea 6:8-10
- (5) Driver, Literature of the Old Testament, P. 304
- (6) Hosea 5:3
- (7) Amos 2:7-8
- (8) Hosea 7:9; 12:8
- (9) Crafer, The Book of Hosea, Page 10

en ik niet behalve een vlieger heb gevonden.

Met de handen niet kan rechtdraaien en kantelen, maar kan wel

met de voeten en de handen lopen. Hier blijft een voorwaarde achter dat

de achterpoten niet meer kunnen bewegen.

De achterpoten zijn nu alleen nog goed te gebruiken om te staan.

De voorpoten zijn nu alleen nog goed te gebruiken om te staan.

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De voorpoten zijn nu alleen nog goed te gebruiken om te staan.

81:9 vendt (1)

9:4 vendt (2)

81-V:8 vendt (2)

81-H:8 vendt (2)

81:9 vendt (1) uit te gebruiken, want (1)

81:8 vendt (2)

8-V:7 vendt (2)

8:81:8 vendt (2)

81:8 vendt (2) uit te gebruiken, want (2)

immoralities of Canaanitish heathenism; (2) a state of political anarchy, which made them turn to one usurping king after another; (3) a weak and hesitating foreign policy, which made them put their faith in some great alliance, without being able to agree whether it should be with Assyria or Egypt."

Hosea looked out upon conditions like these with a breaking heart. He saw Israel moth-eaten¹, sick and full of sores², a cake which is burned on one side and dough on the other³, a pot that was wholly worthless⁴, and as a nation which was gray-haired, unwittingly tottering to its doom.⁵ Again and again Hosea predicted that the future of Israel was doom.⁶ Yet his genius lay in the fact that, faced with such a dismal future, he could discover that Yahweh yet loved his people and desired their repentance.

- (1) Hosea 5:12
- (2) Hosea 5:13
- (3) Hosea 7:8
- (4) Hosea 8:8
- (5) Hosea 7:9
- (6) Hosea 8:1; 10:14; 10:15; 13:16 (R.V. margin)

THE BOOK OF HOSEA

When we come to a study of the text of Hosea we are confronted with a very difficult problem. G. A. Smith says,¹ "The text of Hosea is one of the most dilapidated in the Old Testament, and in parts beyond repair. It is probable that glosses were found necessary at an earlier period and to a larger extent than in other books; there are clear traces of some; yet it is not always possible to disentangle them." Harper corroborates this by saying,² "The text of Hosea is one of the most corrupt in the Old Testament".

I

The extent to which criticism has gone in attempting to isolate the additions and to recognize the alterations in the text, may be seen by a survey of the positions of some of the better scholars.

Cheyne says,³ "We cannot suppose that Hosea delivered any part of the book in its present form; it can only be a reproduction by the prophet himself of the main points of his discourses, partly imaginative, partly on the basis of notes."

(1) Smith, Book of the Twelve Prophets, Page 228

(2) Harper, International Critical Commentary, P. clxxiii

(3) Cheyne, Cambridge Bible, Pg. 19

Harper lists among others, the following verses as additions and glosses¹: 1:1,7,9-2:1; 2:2b,4,6,7,10,14, 15,16,18-23; 3:5; 5:6; 6:11; 7:4; 8:1b,8b,10-14; 9:9; 10:3-4, 10,14b; 11:8b,9a,10b,11,12b; 12:3b-6,12,13; 14:1-9.

Marti² rejects all references to Judah in 1:1,7, 10; 4:15; 5:5,10,12,13,14; 6:4,11; 8:14; 10:11; 11:12b; 12:2a and all promises of the restoration: 1:9-2:1; 2:13b-23; 3:1-5; 5:15-6:3,5b; 11:10,11; 14:1-9

II

In looking more closely at these verses we find that in two places,³ namely 1:7 and 4:15, Judah is represented as being better than Israel. Neither of these verses are pertinent to the context and are better explained as interpolations than genuine.⁴

There are many references in which Judah is inserted as an afterthought. The ones which seem most clearly to be additions are 5:5,13,14; 6:4,11; 8:14; 10:11; 11:12 (margin). The section 12:2-6 may also be an interpolation for it breaks into the idea of the context and is itself ambiguous.

There are two places⁵ where the name Israel is

- (1) Harper, International Critical Commentary, clx
- (2) Eiselen, Prophetic Books of the Old Testament, II, 358
- (3) Hosea 11:12 is not included because of the Marginal reading.
- (4) Eiselen, Prophetic Books of the Old Testament, II, 359
- (5) Hosea 5:10; 5:12; If 12:2-6 is accepted, 12:2 must be added.

zurück zuweilen's odd , erfuhrne gnomen & zell' rechtf.
M,01,V,0,0,0S:0 :I:S-0,V,0:0 :²neurolyc has enkündhs zu
I-S:01 ;0:0 ;01-01,08,dI:0 ;0:0 ;II:0 ;0:0 ;0:0 ;08-01,01,01
;0-1:01 ;01,01,0-0:01 ;dSI,II,d01,s0,d8:II ;d01,01
;0,0:0 al dabsl od neurolyc lln abwärts ³blieb
;dSI:II ;II:01 ;01:0 ;II,0:0 ;01,01,01,01,0:0 ;01:0 ;0:
;08-d8I:0 ;I:S-0:0 :moldenungen odd zu eisernen lln has aS:01
;0-1:01 ;II,01:II ;00,0:0-01:0 ;0-0:0

II

hat' er sonst neid zu yleccis eric salien al
bedauernet al dabsl ,01:0 has V:0 elmen ²neurolyc und al dabsl
erg sonst neid zu reddick .fertig und reich gabt er
so benizien wiedr wie han jadnac odd et denndien
,entwieg und antizieowet
al dabsl dabsl al neurolyc ynm era stadt
haar meer doh'm sono odd .ylyndimia ne al bedauern
;II:01 ;01:0 ;II,0:0 ;01,01,0:0 erg enkündhs ed zu ylmele
-redick ne ed oale ynm a-S:01 molden odd .(nigrom) SI:01
hut jadnac odd zu web' odd erat zieml si iel zieml
,zuyldus lieudi si
al fertig eren odd wiedr ³neurolyc und era wiedr

zlo yndiment lantidio lantidio lantidio lantidio (1)
BHZ ;01 ,dymediat & 01 odd 'n rivel oldidet ,releis (2)
zynbier lantidio odd 'n croosd lantidio son al ZH:II needl (3)
BHZ ;01 ,dymediat hit odd 'n rivel oldidet ,releis (4)
,tubba od han 0;01 ,tubba od han 0;01 II ; SI:0 ;01:0 needl (5)

changed to Judah. This would be explained upon the basis that the Judaistic revisor was desirous of having Judah included in the account.

There is no point in eliminating the references to Judah simply because Hosea belonged to the northern kingdom. This in itself would not be sufficient reason to justify their removal from the text. But a careful study of the book itself does reveal that references to Judah and extraneous matter has been inserted. And upon this basis we are justified in eliminating the references to Judah.¹

III

Marti² and Harper³ eliminate all references to the final restoration. Because of the marginal reading "Thou art destroyed, O Israel"⁴ these men conclude that the passages of hope are inconsistent with the thought of Hosea. The abrupt transitions which these passages create and their difference in style indicate that they are interpolations.

Yet such a conclusion is surely not justified by such meager premises. The promises of restoration may be

- (1) 4:15 is the only one which I feel might be left in the text.
- (2) Eisselen, Prophetic Books of the Old Testament, II, P. 358
- (3) Harper, International Critical Commentary, Pg. clxi
- (4) Hosea 13:9

harmonized with the prophecies of doom found in the book. The very promise of a brighter future might be a powerful incentive to the people to change their conduct and return to Yahweh. The fact that certain verses are out of harmony with the context might argue for their removal, although the prophet would be apt to swing from the message of doom to the promise of a restoration for the sake of contrast.

Knudson says,¹ "The prophecies of hope in Hosea...dovetail into the rest of the book. Their language and style are also thoroughly Hoseanic." I find no references to the future glory which I feel must be eliminated from the text.

IV

Harper² lists several explanatory phrases which he considers glosses: 4:13d; 5:6; 7:4,16c; 8:8b; 9:1b,9a, 10; 10:5,14b; 12:13. Of these only four are surely glosses.³ These are 1:1; 4:13; 5:6; 8:8b. The reference in 1:1 has already been dealt with in an earlier chapter. The others seem clearly to be additions in the text. However, these changes are minor, and do not seriously affect the book. It must be remembered that it is precarious business to choose out phrases and words and claim they are not genuine.

- (1) Knudson, Beacon Lights of Prophecy, P. 122
- (2) Harper, International Critical Commentary, P. clxi
- (3) This is my own conclusion.

V.

We have already seen that Hosea was not the author of the book as it now stands. It appears probable that Hosea wrote a collection of sermons along with a description of his experiences with Gomer. It may be, as Robinson¹ suggests, we have two collections with two introductions; or as Harper² suggests, Hosea may have written his experiences with Gomer (1:2-9; 3:1-4) with a suggestion as to the meaning (2:4-7, 10-14, 18-19).

After Hosea's death, a friend arranged the material as we now have it. When Samaria fell in 721 B. C. this book gained prominence in Judah. After the exile, the book was worked over by a Judaistic reviser who attempted to make it conform to events as they had actually transpired and to include Judah in the prophecies. Later editors made minor changes from time to time until the book finally assumed its present form about the Greek period.³

- (1) Robinson, Prophecy and the Prophets, P. 75
(2) Harper, International Critical Commentary, P. clxiii
(3) Eiselen (Prophetic Books of the Old Testament, II, 365)
believes it was completed earlier than this.

zodan odd den new p-nell dadd maa's qmuntia evan al

dadd qldadetae vreden di' abhete van ti' en vree odd te
nclitiatetek a ddis p-nell snoevet lo' qmuntiaa n' dork mact

Invoidek en' ed van dT' qmuntiaa ddiw meomfraxx alid te

znoednabont owd a ddiw qmuntiaa owd evan en' p-nell

znoednabont owd a ddiw qmuntiaa owd evan en' p-nell

odd of no znoednabont a ddiw (I-T:8 ; P-S:1) vreden ddiw

(P-T:1, P-I:1, T-A:2) p-nell

Ukintek odd bawaria hantek a' ddisch a'newell qmuntia

deed alid ,0 is 1ST al llet strumek qmuntia odd evan van se' se

new deed alid ,ofte odd qmuntia ,dabut al scomintek bawia

di' alid od lejntekk di' se' se' se' alid alid al' vre' hantek

et hra' hantekk hantek had vred en' alid al' vre' hantek

reinde alid qmuntia qmuntia ,qmuntia odd al' p-nell qmuntia

bawia ukintek deed alid lletuk alid of alid vre' qmuntia

6 .hantek hantek odd hantek alid hantek alid

27 .7 .znoednabont odd hantek hantek (1)

hantek ,7 .znoednabont hantek hantek hantek (2)

(3) 11 .znoednabont hantek hantek hantek (3)

alid hantek hantek hantek hantek (4) hantek

WEST SEMITIC PERSONAL NAMES

In tracing the idea of love through very early times, we are dependent almost entirely upon the personal names of the period. Names have lost their significance for us to-day, but in early times this was not so.

I

In early times personal names were more than mere labels. It is true that to-day we have so commercialized life that in some of our factories individuals are known only by number. People to-day change their name which for generations has stood for a family. This makes it futile to attempt to trace a connection between a name and its bearer. Personal names are used only to distinguish one individual from another. This is why it is necessary to give two or three names to an individual--to avoid confusion.¹

However, among the early Semitic peoples, names were given in keeping with an occasion, or an accomplishment, or a great suffering.¹ Very often these names expressed wishes, stated facts, or asked questions.²

Ranke³ has divided the names into the following

- (1) Ranke, Early Babylonian Personal Names, Page 1
- (2) Prof. Leslie, Lecture Notes
- (3) Ranke, Early Babylonian Personal Names, Page 5-6

BRKAN TANCRIST DITTINGE TRE

yliss vies voudt erol te zebi enz ylloent al
laerder edt noch vlektine fomla durbareh era en, seald
soncittins vledd tscl ered enant cheing edt te sonna
en den van gids enant vlieve ni jid yah-ot en yel

I

erdt eren snew sezen laerder enant yfren ni
laerderen en ered en yah-ot jell erid ek ti enclal eren
ere olschivat enkodet rie te ence ni jell chil hui
men slord enndo yah-ot elgen. Medem en vliev over
oelen zelt vlyket e goj boole enz enclalreng zet delch
men a neanted noffenmen a erant en somdin ed wldit di
dertuindeh en vliev lees en vren lanserit. Enige en tis
ytredeken si ji vle en idt. vredene enz lanserit oec
hieva olschivat en en ant erid te enz erid en

I

nenen, selende hldien vliev enz gmeen, mewud
dmatik lanserit en zo nofseko en ddiu antwernt novly enw
bessertes pagen erend enz vle. Lanserit dureg en zo
3. enclalreng heder en zelot bedede enclal
patwelleh enz cini enant edt behivit enz elgen.

Lanserit enclal lanserit mewud, vle en ddiu (1)
en ddiu enclal, vle en ddiu (2)
en ddiu enclal lanserit mewud, vle en ddiu (3)

classification:

1. Complete or incomplete sentences:

(a) referring directly to the birth and without religious character (Aham-arshi "I got a brother")

(b) directly or indirectly connected with the birth and throughout of religious character (Sin-ishmeanni "Sin has heard me")

2. A status constructus formation, designating the child as regards its relation:

(a) to the deity. (Warad-Shamash "Servant of Shamash")

(b) to its origin or birthday.

3. A single substantive designating the child. (Ahushunu "Their brother")

A religious attitude has always been closely allied to life, and it is not surprising therefore that we should find expressions of the religious faith of these early people in their personal names. Ranke admits that an overwhelming majority of the names he translated belonged to groups 1(b) or 2 (a) of his classification.¹ Indeed, deity appears in so many instances that he concluded there must have been a rather highly developed civilization at this period.²

(1) Ranke, Early Babylonian Personal Names, Page 6
(2) Ranke, Early Babylonian Personal Names, Page 2

metas l'khet

monstros odicemni ro nisqwoi .i.

duddo han mta urt et vissuris valneler (e)

et jcs i" idarx-mlk) mdauxdo et qdler

("mild

et tta batonnu qfisitni ro vissuris (d)

teknaro -vafion ro fudurwif has dtris

("ar bnsd ual al" kawaxx-pal")

bldo ett qdherib, qdherib and qdherib ett et

qdherib ett qdherib et

("decent" ro deyver" fessad-bessad) qdherib ett et (e)

qdherib ro nisqwoi ett et (d)

unqawis) bldo ett qdherib qdherib ett et

"qdherib qdherib"

vafion mod -vafion ett qdherib vafion et

et tdt qdherib unqawis jcs et tdt qdherib ett et bldo

et tdt et tdt vafion ett et qdherib bldo bldo

jcs et tdt et tdt vafion ett et qdherib vafion

qdherib bedelant et tdt vafion ett et vafion vafion et

bedelant et tdt vafion ett et vafion vafion et

et tdt vafion et tdt vafion et tdt vafion et tdt vafion et

et tdt vafion et tdt vafion et tdt vafion et tdt vafion et

et tdt vafion et tdt vafion et tdt vafion et tdt vafion et

D ual qdherib fessad qdherib et tdt vafion et tdt vafion (f)

S ual qdherib fessad qdherib et tdt vafion et tdt vafion (g)

II

We have no means of knowing the importance attached to names in this early period.¹ Were new names given to each child or was the family name handed down from father to son? Here again we appeal to Ranke.² He says, "The bulk of the names...gives us the impression of a more or less conventional system of name giving." And yet on the same page he states that the meaning of the names was probably still understood at this time in the Semitic world. In this case we are justified in at least attributing some importance to the names from this period.

III

The first name which concerns our discussion comes from the 7th king of the Dynasty of Larsa.³ Concerning the date Winckler⁴ says, "Eridu, Lagash, Ur, Uruk, Larsa, have already an immemorial past when first they appear in history."

The name which appears in this time is
Abi-Sarê "The god Sarê is my father"⁵

Such a statement would indicate that God was identified with the father. Was it a filial relationship?

IV

When we come to the first Babylonian Dynasty

- (1) Up to Hammurabi
- (2) Ranke, Early Babylonian Personal Names, Page 2
- (3) Prof. Leslie, Lecture Notes

sonderomt odd geloen. To sonder on grot all

soen wort en hertje ghemeldt als soedt of bedoelde
welk nach behoud velen ghetscht wort toe blyve doen of nevts

I. [¶] Geliefd en leueke en elige en drie of reddet
a toe gehoorst wort en gevindt sonder odd toe ghelycchheit, even
dey bin. "Lijdtse meer te midden landtmytten want te sien
gemaet toe geloven odd heil gheude en waer velen odd no
ghelijck odd enkelt wort de fecterken. Hier velerken see
ghelijckdene Jesel da ni behieldt ons ou een veld al ghien
viers veld merk velen odd al sonderomt hooch

ghenoemt ghelycke toe ghevoede volde vane hooch wort
odd gehoorst. "Ghelycch toe ghelycch wort toe ghelycch wort
even ghelycch ghelycch ghelycch ghelycch", even "ghelycch ghelycch
ghelycch al ghien wort toe ghelycch toe ghelycch toe ghelycch
al ghelycch ghelycch toe ghelycch ghelycch ghelycch wort

¶ Ghelycch toe ghelycch ghelycch" Ghelycch

new bat ghelycch ghelycch ghelycch ghelycch

ghelycch ghelycch ghelycch ghelycch ghelycch ghelycch

ghelycch ghelycch ghelycch ghelycch ghelycch

Scapu' [¶] Ghelycch ghelycch ghelycch ghelycch ghelycch
ghelycch ghelycch ghelycch ghelycch ghelycch ghelycch

(2210-1924 B. C.)¹ and more particularly to the notable reign of Hammurabi (2130-2088 B. C.), we find a long list of significant personal names. Professor Leslie has translated many of the names from the First Dynasty, and Ranke has *also* dealt with the Hammurabi Dynasty. From the work of these two, I shall select a few of the names for closer study.

A.

There are several names in which God is spoken of as father, or where the earthly father is associated with God. It is possible that the idea of love was included in the concept.

A-bi-a-ra-ah	"My father is the moon" ²
A-bi-ilu	"My father is god" ²
A-bi-ma-Ishtar	"Truly Ishtar is my father" ²
A-bu-um-ki-ma-ili	"The father is like (the) god" ²
Ili-e-bi	"My god is my father" ²
A-bu-da-di	"The father is my beloved one" (?) ²
Su-mu-a-bu-um	"His name is father" ³
La-si-cl-ka-a-bi-im	"There is no god like the father" ³

Exactly the same relationship is described under the symbol of a son of God.

A-bil-ili	"Son of (the) god" ²
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(1) Prof. Leslie, Abingdon Commentary, Pg. 108

(2) Ranke, Early Babylonian Personal Names, Arranged Alphabetically

(3) Prof. Leslie, Lecture Notes

oldson add of visitationg when has ^L (S. & 8801-058)
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S "visit you all box when" 8801-058

S (?) "you behaved you all visitationg when" 8801-058

S "visit all you all visitationg when" 8801-058

S "visit all will box on all visitationg when" 8801-058

other business all other business cases add visitationg

box to see a to today add

S "box (add) to see" 8801-058

801 add visitationg when add visitationg when (1)
effortless begining when leave when when when (2)
when without a hand (3)

A-bil-Ishtar	"Son of Ishtar" ¹
A-ja-ar-ili	"Offspring of (the) god"
A-wil-il-ili	"Man of (the) god" ¹
Bu-ni-An	"Son of god" ²

B.

The love of God is revealed in many names which show His position in relation to individuals. He is their creator, protector, counsellor, and stronghold.

A-bu-(um)-ba-ni	"The father is creator" ¹
Ili-dûri	"My god is my stronghold" ¹
Be-li-na-sir	"My lord is protector" ¹
Bel-ma-lik	"Bel is counsellor" ¹
Ash-ri-Bel	"Bel is my sanctuary" ¹
Ili-e-mm̄-qi	"My god is my power" ¹
E-a-hegalli	"Ea is my abundance" ¹
A-na-Sili-(MI-li)-shu-e-mi-id	"I trust in his shadow" ¹
Zi-it-ri-AN	"God is my refuge" ²
Zi-im-ri-AN	"God is my protection" ²
I-li-e-su-uh	"My god is a Saviour" ²

Sometimes this idea of love is stated negatively
in Names in which
as when we find such expressions as, "The anger of Ishtar is

(1) Ranke, Early Babylonian Personal Names, Arranged alphabetically

(2) Leslie, Lecture notes

great".^{1*} If he could be angry we may conclude that he could also love.

C.

Again, the love of God is shown in what he does for individuals. His protecting care and help indicates that he holds them dear unto himself.

I-bi-Bēl	"Bel has called" ¹
Ili-ib-ba-an-ni	"My god has called me" ¹
Ig-mil-Sin	"Sin has spared" ¹
Ili-ip-pa-al-za-am	"My god has looked favorably" ¹
Ashur-i-din-nam	"Ashur has given" ¹
Be-li-ish-me-an-ni	"My lord has heard me" ¹
A-bi-e-shu-uh	"My father has helped" ¹
Ya-dah-An	"God knows" ²
Ya-as̄-ma-ah-i-el	"God hears" ²
Ya-ah-za-ar-AN	"God helps" ²
Ya-ar-bi-ilu'	"God heals" ²
Ya-an-ti-in-AN	"God gives" ²
Ya-as̄-qi-it-AN	"God makes to rest" ²
Sa-mu-ki-im	"Supported of god" (Abbreviated) ²

The negative of this also implies a positive side

(1) Ranke, Early Babylonian Personal Names, Alphabetically arranged

(2) Prof. Leslie, Lecture Notes

* E-zī-zī-Ishtar-ra-bī

bloomed ¹ and faded ² before you saw you're old ³ like me

and old ⁴ like me

10

so old and fat we sit around all day in our old ⁵ house
remembering old days gone by thinking about all
the things we used to do when we were young

"believe me I do"

198-18-1

"we believe and do so"

198-18-1

"believe and do"

198-18-1

"yesterday before we do so"

198-18-1

"yesterday and today"

198-18-1

"yesterday and tomorrow"

198-18-1

"believe and today so"

198-18-1

"believe today"

198-18-1

²(bedelverd) "believe today"

198-18-1

this evening a certain one said to another old

beggar who lived nearby, "you're getting old now, friend (1)
so do I, friend (2), how (3)
I'm afraid I'm old."

to God's love. Ya-ah-zu-ub-AN--"God forsakes"¹ If he could forsake, he could also be faithful and care for his people.

D.

Finally there are names which in themselves express love in the heart of the Divine.

A-bu-(um)-tabum	"The father is good" ²
A-bu-(um)-wa-qer	"The father is dear" ²
Da-mi-iq-Marduk	"Marduk is friendly" ²
E-a-ma-gir	"Ea is favorable" ²
Ili-ma-ta-ar	"Truly, my god is merciful" ²
Ili-na-ap-she-ra-am!	"My god, be kind again" ²
Ya-ar-ha-am-AN	"God is merciful" ¹
Bi-na-ah-me-el	"Through the kindness of God" ¹
I-la-la-ka	"Ilâh is for you" ¹
Ja-di-du-um	"Beloved (of God)" (Abbreviated) ¹

V.

While one would not be justified in assigning to these names all the rich content of meaning which four thousand years of religious thought has produced, still we may see here the germ of the love-idea as it applies to the Deity.

(1) Prof. Leslie, Lecture Notes

(2) Ranke, Early Babylonian Personal Names, Alphabetically arranged

EARLY RELIGIOUS IDEAS

Religion grew out of a background of an anamalistic interpretation of nature. "Man accounted for the everyday facts and observations of life by assigning their origin to some vague..and impersonal supernatural force."¹ Then animism developed in which a personal spirit or spirits displaced the impersonal force. With this grew a ritual of propitiation to the angry gods and offerings to those who were well-disposed.²

I

The early Semites worshipped powers inhabiting physical objects, such as the Spirit in the sun, the moon, and the gods of animals, trees, springs, mountains, and stones.³ As in all religion at this time, "The sacred places were those in which success was won and the spots where the clans gathered for feasts and councils. The sacred objects were those upon which their life depended, the sheep, the bull, the well, the flowing spring, and the fertile earth."⁴

Before Moses, the Hebrews were probably polytheists.⁵ Yet this polytheism tended in the direction

- (1) Barnes, Twilight of Christianity, P. 119
- (2) Willoughby, Nature Worship and Taboo, P. 230
- (3) Fowler, Origin and Growth of Hebrew Religion, P. 6-7,11
- (4) Ames, Religion, Page 12
- (5) Joshua 24:2,14f; Ezekiel 20:7 f

of monolatry,¹ and some of the more enlightened members of the race doubtless did believe in one supreme Deity.² If the national religion of the Hebrews can be dated from the deliverance from Egypt³, then that religion has from its beginning believed in one supreme Deity, for it was Moses who transformed the religion of Israel into a monolatry.⁴

II

Very early in the development of religion, God was thought of as the protector of the tribe and the individuals within the tribe. Each tribe had its own god. It was the duty of the god to avenge injuries done to the tribe or the members of it. Success in war indicated that the god of the conquering tribe was stronger than the god of the vanquished tribe. It was necessary for the very existence of the god that he have worshippers. When all the worshippers of any god were killed, that god ceased to exist. This accounts for the brutality of the Israelites in their warfare. Their victory was not complete until they had exterminated all of the population and thus destroyed the tribal God for the glory of the name of Yahweh.⁵

(1) Fowler, Origin and Growth of Hebrew Religion, P. 7

(2) Knudson, in Abingdon Commentary, Page 159

(3) Fowler, Origin and Growth of Hebrew Religion, P. 23

For generations after the Covenant was formed at Sinai between Yahweh and Israel, his dwelling place was at ¹Sinai, though at times he was found in other places. ²

When the Israelites left Sinai the presence of Yahweh was symbolized by the Ark. ³ Then God was mobile, could travel with his people, command them in warfare, and guide them.

On the whole, the love of God seems to have been confined chiefly to the tribe. Yahweh cared for individuals only because they were members of the tribe which he loved. Nevertheless we may conclude that some enlightened souls guessed that the Divine love might reach to the individual for there is an early tradition that Abraham discovered God as his friend. ⁴ However, no one outside the clan was entitled to the protection of the clan's god.

III

When tribes began to settle down upon the land and became dependent upon agriculture for a living, the god of the tribe became the god of the land. These ancient gods of fertility were supposed to have such close connection with the land that they were represented in marital relation with it. These gods needed to be propitiated. ⁵ This led to the

(1) Judges 5:4; I Kings 19:8

(2) Judges 5:4,5

(3) Baynes, Israel Amongst the Nations, Pg. 36

(4) James 2:23; Isaiah 41:8; II Chronicles 20:7

(5) Fowler, Origin and Growth of Hebrew Religion, Pg. 39

type of excesses found in the worship of Dionysus and Ashteroth.¹ When individuals or tribes moved from one section of the country to another, very often they accepted the worship of the god of the land to which they came.

It is significant to note that with the Israelites, Yahweh was considered primarily a god of history rather than a god of nature. This preserved them from the excesses of their religious neighbors, when they accepted the new gods of Canaan along with their worship of Yahweh.² However, Yahweh was still the nation's god, no matter where the Israelites journeyed.

That the people took up the worship of the Baalim to an extent which amazed the prophetic mind is not surprizing. "In looking back we may see that the adoption of Canaanite worship with its gross excesses was humanly inevitable in the transition from the simple austere life of the wilderness to the relatively complex and luxurious life of Canaan."³

IV

The East has always been a land of mysticism. The Orientals have a profound sense of the superintending

- (1) Fowler, Origin and Growth of Hebrew Religion, P. 40
- (2) Fowler, Origin and Growth of Hebrew Religion, P. 39
- (3) Fowler, Origin and Growth of Hebrew Religion, P. 36

Spirit over their lives. This spirit is dominant in the literature of the Hebrews. It was Yahweh who raised up the nation of Israel by his own choice, who called Moses, made the covenant with Israel, led the Israelites and fought their battles for them, and who finally gave them the Shekhinah and the Torah. What more could one ask?

When we come to the time of Hosea we find the people with this deeply set conviction that Yahweh loves them as a nation and has preserved their national existence.

Dependence upon the God of Israel was fundamental. The people were an inheritance, as it was in the case of the Romans from the Greeks, who to have the Homeric poems, of a general, a nation, was an obligation. As in the thousand years past the covenant between Yahweh and Israel was maintained from the time of Solomon's death and continuing before this.

The national convictions have made themselves visible in history, the signs or tokens represented by their actions. Thus we have agreements between Yahweh and

1. See above, in Chapter 3, Distinction of the Old and New Testaments.

2. See also, in chapter 3, Appendix, p. 112, A General History of the Old Testament, p. 112, of Hebrews, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 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THE COVENANT IDEA IN ISRAEL

The Hebrew word for covenant is "berith" and occurs nearly three hundred times in the Old Testament.¹ The original meaning of the word was "fetter" or "bond". If the two contracting parties were socially equal, the Berith was a mutual compact. In case the covenant was formed between two people of differing social levels, the Berith became a promise on the part of the greater; and especially where the fulfillment was conditional² the Berith was an obligation or a law³ on the part of the lesser. Soon the Berith came to have the three-fold meaning of a compact, a pledge, and an obligation. "It is in this threefold sense that the covenant between Yahweh and Israel was understood from the time of Deuteronomy down" and possibly before this.⁴

I

The earliest covenants were made between individuals or between two clans or tribes represented by their leaders.⁵ Thus we have covenants between three men and

- (1) Davidson, in Hasting's Dictionary of the Bible, I, 509
- (2) Genesis 15:18
- (3) In the case of submission to a superior enemy. I S. 11:1
- (4) Knudson, Religious Teaching of the Old Testament, P. 177
- (5) McCurdy, Schaff-Herzog Encyclopaedia of Religious Knowledge "Covenant", P. 287

Isaac¹, Laban and Jacob², Shechem and the Sons of Jacob³,
Joshua and the people⁴, Jehoidea and the princes⁵, and
Jehoiada and the chiefs of the guard.⁶

Primitive man had to defend himself from attack.
Therefore most covenants were covenants of peace,⁷ and the
breaking of a covenant was equivalent to declaring war.⁸ In
this sense covenants were supposed between individuals and
beasts and the powers resident in stones.⁹ Such covenants
were really only intensified forms of the oath.¹⁰

To keep a covenant was an important matter. If
a covenant was broken by one of the contracting parties,
the curse of the other would fall upon him and kill him.
Hence the punishment for breaking a covenant was death.¹¹

II

From very early times we find covenants existing
between Yahweh and individuals, or the Israelites as a
nation. There is mention of Yahweh covenanting with Noah,¹²

- (1) Genesis 26:28-30
- (2) Genesis 31:44 f
- (3) Genesis 34:
- (4) Joshua 24
- (5) II Chronicles 23:1
- (6) II Kings 11:4
- (7) Numbers 25:12; Isaiah 54:10
- (8) I Kings 15:19
- (9) Job 5:23; Hosea 2:18
- (10) Davidson, in Hasting's Dictionary of the Bible, I, 510
- (11) Ibid.
- (12) Genesis 9:9; 6:18

Abram¹, Phinehas², the Patriarchs³, David⁴, and the Levites⁵.

At Sinai a covenant was sealed between a people and a people's god, whereby Israel was to have no other god than Yahweh.⁶

The importance of this covenant is pointed out by Robinson⁷ when he says, "The relation of Jehovah to Israel throughout the whole period of Israel's religion is conceived in terms of a 'covenant'."

In such a covenant God had a responsibility. Yet He would prove faithful. If the covenant was broken it would be broken by the unfaithfulness of the people.⁸ For them to become estranged from Yahweh and his service was to break and profane the covenant,⁹ and this they did.

III

In Deuteronomy we have mention of three covenants.

It mentions the covenants with the Patriarchs, the covenant at Horeb¹⁰, and the covenant on the plains of Moab.¹¹ The

Priestly Code mentions only two covenants, the one with Noah¹²

(1) Genesis 15:18; 13:15

(2) Numbers 25:13

(3) Deuteronomy 7:12

(4) II Samuel 7:

(5) Deuteronomy 33:9

(6) Exodus 6:4,7; 24:4 f

(7) Robinson, in Abingdon Commentary, P. 175

(8) Judges 2:1; Deuteronomy 31:16; Psalms 89:34

(9) Genesis 17:14; Deuteronomy 4:23,31; 29:25; 31:20; Hosea 8:1

(10) Deuteronomy 4:13; 5:2

(11) Deuteronomy 29:1

(12) Genesis 9:

¹ and the one with Abraham. But in the mind of the writer these were manifestations of a higher eternal covenant² which Yahweh would not break. From these references to very early covenants, we may be sure that the covenant idea dated back to an early time.

The Book of the Covenant⁴ itself presupposes agricultural conditions of life, not nomadic. This indicates that the Israelites had come into touch with people settled upon the land. This may be accounted for by the fact that the Israelites had captured the cities of Sihon, Heshbon, and Og and the trans-Jordanic territory. For this reason, Baynes⁵ says, "The book of the covenant...may indeed be of earlier formulation than many scholars would be prepared to admit: it may in large measure rightly claim the title of the law of Moses." But whether we can establish the early origin of the entire Book or not, it is practically certain that the covenant itself was formed and the obligation of monolatry was assumed in the time of Moses.⁶

The eighth century prophets seldom mention the covenant idea. Davidson⁷ points out the two references in

- (1) Genesis 17
- (2) Genesis 17:7,19
- (3) Leviticus 26:44
- (4) Exodus 20:22-23:19
- (5) Baynes, Israel Amongst the Nations, P. 37
- (6) Brewer, Literature of the Old Testament, P. 31
- (7) Davidson, in Hasting's Dictionary of the Bible, I, 512

¹ Hosea and then adds that the first one is obscure in its meaning and the second one is an interpolation. But whether the ideas were definitely expressed or not, they were certainly latent within these prophets and came into their full expression in the seventh century in Jeremiah, Ezekiel, ² Deuteronomy, Deutero-Isaiah, and the Priestly Code.

IV

Every covenant was based upon a friendly relation between the two contracting parties and was designed for the benefit of at least one of them. With Israel, it was always God who initiated the covenant and it was always for ³ the benefit of Israel.

The laws in Israel were the legal expression of a covenantal relationship between the nation and Yahweh. It was an evidence of divine love and good-will rather than of stern discipline. Knudson⁴ says, "The fundamental thought that lay back of the covenant idea was never that of legal obligation, but always that of the divine grace."

⁵ And Robinson adds, "The covenant relation is not a bargain, but the obligation of a growing friendship. Such was the idea of the covenant in Israel.

(1) Hosea 6:7; 8:1

(2) Knudson, Religious Teaching of the Old Testament, P. 178

(3) Davidson, in Hasting's Dictionary of the Bible, I, Pg. 511

(4) Knudson, Religious Teaching of the Old Testament, P. 179

(5) Robinson, in Abingdon Bible Commentary, Pg. 175

THE INTERPRETATION OF HOSEA I-III

When we come to a consideration of the first three chapters of Hosea, we are immediately faced with a perplexing critical problem. How are we to interpret these chapters? Are they imaginary, allegorical, or historical? J. F. McCurdy¹ says that "probably chapter one is the most diversely interpreted chapter in all prophetic literature." With this in mind let us consider some of the attempted interpretations.

I

Some authorities² regard this section of the book as a vision with no basis in actual fact. Hosea, they say, related this vision to provide a vehicle for the transmission of his message.

In support of this it is argued (i) that at times the prophets did express their messages in a form which raises serious doubt as to their literal interpretation.³ Not only in their figures of speech, but in the account of the acts they performed we find related that which can have only a symbolic meaning.⁴ (ii) A literal

- (1) Jackson, New Schaff-Herzog Encyclopedia of Religious Knowledge, "Hosea", Page 371
- (2) Aben Ezra, Keil, Wuneche, Tottermann. See Harper, International Critical Commentary, Page 208
- (3) Eiselein, Prophetic Books of the Old Testament, II, 374
- (4) See Ezekiel 4:2; Jeremiah 28:10; Ezekiel 4:12

interpretation is a reflection upon the character of Yahweh. Therefore this account must be a vision. (iii) The command to act and the interpretation of that action are connected in such a manner as to suggest a vision-experience rather than actual life.

However, such an interpretation breaks down by the weight of its own superficiality. (i) The narrative itself does not give the slightest hint of being a vision. It is told in the most realistic fashion. "It bears the stamp of reality," says Eiselen, "and only a literal interpretation of the story as narrated in 1:2-9 and 3:1-3 seems to satisfy the demands of the language."¹

(ii) The fact that this is called a vision would not nullify the reflection upon the character of Yahweh.

(iii) There is nothing here which demands a vision to explain it. Everything told can be explained better by another theory.² (iv) We still have the problem as to the origin of Hosea's concept. How did Hosea discover that Yahweh loved Israel? (v) Pure invention was seldom used as a literary form in early prophecy.²

From this we must conclude that the vision-theory is inadequate as an explanation of these chapters.

(1) Eiselen, Prophetic Books of the Old Testament, II, 375
(2) Harper, International Critical Commentary, Pg. 208

II

Another interpretation considers the account in these chapters as allegory, or parable, or figures of speech.¹ This theory is closely allied to the vision-theory, for both deny the historical foundation to the account. According to this interpretation Hosea called his wife an adulteress simply to emphasize the message which he desired to preach. The entire story is a product of the imagination, but has an allegorical significance.

In support of this theory, the arguments for the vision-theory are advanced with the further addition that the chief emphasis of the narrative is upon the symbolical names.

The same arguments may be used here in refuting the allegorical interpretation theory as were used against the vision theory. And in addition we might add (i) The use of symbolical names was common to the prophets.² Therefore the names found here would not be sufficient grounds for allegorizing the whole story. (ii) The entire story will not admit of allegorizing. For example, there is no symbolical significance in the name Gomer³ or in the

- (1) Crocius, DeWette, Schroder, Bleek, Reuss. See Harper, International Critical Commentary, Page 208
(2) Isaiah 7:3; 8:3
(3) Harper, International Critical Commentary, Page 208

fact that the second child was a girl.

III

The third attempt at an interpretation accepts this story as actual history. Hosea married a woman named Gomer, who proved faithless to him, went away, and was finally returned to her husband. Such a view however, presents us with two major problems which have received many attempted solutions.

A.

The first problem is to decide as to the character of Gomer. Some authorities look upon her as an acknowledged harlot.¹ Grotius, and Kurtz hold that she had already borne children in adultery. Bockel and Mau believed that while she was a harlot, the three children borne to Hosea were his own. Dathe, Bauer, Ewald, Hofmann, and Valeton held that Gomer was an unchaste woman and after her marriage to Hosea bore children in adultery.

Supporters of this view point out that this marriage attracted the attention of the people and emphasized the message which was intended to open their eyes to their own sins. Umbreit² goes so far as to say that Hosea deliberately chose a harlot, feeling that he sustained the same relation

(1) Authorities quoted are found in Harper, International Critical Commentary, Page 208

(2) Harper, International Critical Commentary, Page 209

to his wife as Yahweh did to Israel.

Yet the objections against the view that Gomer was an acknowledged harlot are practically decisive. (i) The ordinary word for "harlot" is not used.¹ (ii) This interpretation would indicate that Israel had been impure from the very first. This is contrary to the general teaching of the prophets who represented her as pure at the time of her union with Yahweh.¹

Sharpe, Riedal and Halevy hold that the adultery here referred to is spiritual fornication. Gomer was a worshipper of idols. But so were all the Israelites of Hosea's time. Such an example could hardly be used to awaken those who were doing the same things and saw no evil in their conduct.

Thomas Aquinas, and Schmidt held that Hosea took Gomer, not as a full wife, but as a concubine. But this is contrary to the evident meaning and nullifies the symbolical interpretation.

Luther and Osiander argued that Gomer was virtuous and the children did belong to Hosea, but that Hosea called them adulterous for teaching purposes. Such would be out of keeping with the character of Hosea, and might produce considerable misunderstanding both at home and abroad.

(1) See Harper, International Critical Commentary, P. 209

Journal of the Society for the Study of

Local History and Archaeology and Antiquity and Art

(1) Avisioeb ymddyngau o'r dafydd bygwennol o'r can-

trid (ii) Abersychan "faldref" ym hyn unigol o'r

canolfan hysbistiaethol i'r gogledd o'r wladwriaethol

Lloegr a oedd yn ymddyngu i'r dafydd. Abydd ym hyn o'r can-

trid o'r dafydd ym hyn unigol o'r wladwriaethol

i

, ffordd ym hyn unigol o'r wladwriaethol

gwyddonieithol o'r dafydd ym hyn unigol o'r wladwriaethol

a newydd ym hyn unigol o'r dafydd ym hyn unigol

o'r wladwriaethol o'r dafydd ym hyn unigol o'r wladwriaethol

o'r dafydd ym hyn unigol o'r wladwriaethol o'r dafydd ym hyn unigol

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o'r dafydd ym hyn unigol o'r wladwriaethol o'r dafydd ym hyn unigol

Schegg, Schlier, Cheyne, Wellhausen, W. R. Smith, G. A. Smith, and Marti held that Gomer was pure when Hosea married her, but had a tendency toward adultery which finally prevailed. This theory preserves the evident meaning of the story at the same time doing away with the moral difficulties involved in the other views. This theory also explains the basis for Hosea's love for his wife and consequently the origin of his conception of the mutual relationship between Yahweh and Israel. The act of Hosea taking back his wife in Chapter 3 is most natural on the basis of this view.

After giving due consideration to the various theories, it seems most likely that the last one is correct. Hosea married Gomer in all good faith. She was pure. But she had a weak spot which finally effected her ruin. And through this experience Hosea came to his realization of the relation between Yahweh and Israel and the spiritual adultery of the latter.

B.

The second problem has to do with the arrangement and character of the material in these three chapters. We discover narrative and interpretation mixed indiscriminately.

In order to make the material conform to actual

happenings, Marti rejects chapter three entirely.¹

² Robinson claims that we have in these three chapters two stories. Chapter three is told in the first person and came from the prophet's own lips. Chapter one which is told in the third person was written by another. Each of these was used as the introduction to a collection of the prophecies of Hosea. The one collection was very short consisting of the first two chapters only. Both of these books were placed, unchanged, in the complete collection of Hosea's prophecies.

Sellin makes these chapters into a homogeneous story written in the first person.³ He does this by accepting the following verses in this order as genuine:
1:2; 3:1,3-5a; 1:3a; 3:2.

Still another reconstruction is given by Scott.⁴ He maintains that the whole third chapter should be inserted as it stands between verses nine and ten of chapter one. This makes the story a complete whole. He blames the present position of chapter three in the text on an error of an early copyist.

Professor Leslie⁵, Harper⁶, and Bewer⁷ suggest

- (1) Prof. Leslie, Class notes
- (2) Robinson, Prophecy and the Prophets, P. 75
- (3) Prof. Leslie, Class notes
- (4) Scott, The Message of Hosea, Page 29
- (5) Prof. Leslie, Class notes
- (6) Harper, International Critical Commentary, P. cxliv
- (7) Bewer, Literature of the Old Testament, P. 96

that we have in these chapters an actual record of events written some years after the happenings. They were written in the light of subsequent history and experience. This would account for the mixture of facts and interpretation found here. The command to marry a harlot, then, was not actually a direct command from Yahweh, but only seemed so in the light of later experience. This is undoubtedly the most credible of the theories.

IV

In the light of the conclusions already reached, we may reconstruct the first three chapters to form the following story.

Hosea married a woman, Gomer bath Diblaim. So great was their joy when their first boy was born, that in thankfulness they named him Jezreel (God Sows). The actions of Gomer made Hosea distrustful of her and when the second child was born, she was named Lo-ruhamah (Not Loved). By the time the third child was born Hosea knew the worst. His wife had been unfaithful to him. This boy was named Lo-Ammi (Not my people). Hosea was broken-hearted over the unfaithfulness of his wife. However, he felt compelled to offer her the opportunity to go with her lovers. Gomer leaped at the chance and departed, apparently leaving the

children with Hosea. Through a period of about four years¹ Hosea carried on his prophetic activities. To him had come the message of the unfaithfulness of Israel. Israel was courting strange Gods and Yahweh would be compelled to cast her off. Then one day Hosea found Gomer. His love for her had never died. He paid the price asked for her release and bought her back to himself. Fearful lest she should again prove unfaithful, he limited her freedom for a time, and kept her in the home as a servant rather than a wife.

Primarily it was this experience which made the difference between Amos and Hosea. It softened Hosea's heart. Amos could preach justice and retribution; but Hosea's message was one of love and discipline. With Hosea "the lightning flashed out of his tear-dimmed eyes". Amos said Israel was warped in its righteousness; Hosea said she had sinned against love. One feels here the love and compassion of a suffering Christ and one can almost hear him praying, "Father, forgive them for they know not what they do." With Hosea, God's love matched his justice to produce grace. While Amos cried, "Turn and look, for Yahweh is back of you pursuing you!", Hosea pleaded, "Let us arise and go to the Father!"

(1) Harper, International Critical Commentary Pg. clviii

HOSEA'S INTERPRETATION OF HIS EXPERIENCE

Hosea's domestic experience proved to be the soil from which his later message grew. The love of Yahweh for Israel was the blossom of which the love of Hosea for Gomer was the seed. His message grew directly from his tragic home life. We shall now see how Hosea paralleled the experience of himself and Gomer with that of Yahweh and Israel.

I

The story of Hosea's life begins with his marriage ¹ to Gomer. Apparently the two were happy in their new ² relationship.

Likewise, in the beginning of her history, Israel ³ was loved by Yahweh. The relationship was so intimate ⁴ that it resembled marriage. The two were united in a bond which seemed indivisible.

II

After a time Hosea realized that Gomer was un-⁵ faithful to him. She was playing the harlot with other

- (1) Hosea 1:3
- (2) Happiness of early life of Yahweh and Israel indicates this.
- (3) Hosea 9:10; 10:1; 11:1,3-4
- (4) Hosea 2:16
- (5) Names of the last two children (Hosea 1:6,9) indicate this.

men. This discovery must have been a great disappointment to the sensitive prophet.

In a similar way Israel was playing the harlot with other gods.¹ She was using the rites from the Baal worship to worship Yahweh. In reality she was worshipping the Baalim under the name of Yahweh.² This was spiritual adultery. Israel believed that the Baalim could assure her of good crops.³ This material blessing which she sought corresponded to the gifts for which the harlot prostituted herself.⁴ Yet this was not the only reason for Israel's unfaithfulness, for at times Israel had to pay her lovers for their attentions.⁵

III

As one reads the story of the unfaithfulness of Gomer and the patient love of Hosea⁶ one feels that Gomer had never realized the depth of her husband's love. She had lived with him for some time, but had not known him.

Though Israel had had many evidences of Yahweh's love,⁷ there was no realization of its depths and in-

(1) Hosea 4:12,18; 5:3; 6:4,7,10; 9:10; 11:2

(2) Hosea 2:8; 4:13; 8:6; 13:2

(3) Hosea 2:5

(4) Hosea 2:12; 9:1

(5) Hosea 8:9

(6) Willingness to take Gomer back indicates longsuffering love.

(7) Hosea 2:8; 11:1-4; 12:9

tensity. The great sin of Israel lay in the fact that she did not know Yahweh.¹ She could receive the gifts from his hand and yet forget him², and follow after other lovers.³

IV

The children born from adultery did not belong to Hosea's household. If we are to assume that Hosea only gradually came to the realization of his wife's unfaithfulness, we may assume that "Jezreel"⁴ signified true joy in the heart of the parents. "Lo-Ruhamah"⁵ reveals a shadow of doubt in the mind of Hosea, and the full knowledge of his wife's waywardness is known when he names the third child "Lo-Ammi".⁶

On the other hand, these names may be interpreted as applying solely to the nation of Israel. The prophet may have given these names to his children as warnings of the coming doom upon Israel.⁷

Certainly the former theory is the more credible. Hosea learned to think of Israel as a Harlot only after his own wife had proved unfaithful; and the allegorical significance of the children's names occurred to him after

- (1) Hosea 2:8; 4:1,6
- (2) Hosea 8:5,9:4,9:10,11:2 4:6; 8:14; 13:6
- (3) Hosea 4:12; 5:3; 6:4; 9:10; 11:2
- (4) Hosea 1:4 Literally "Whom God soweth"
- (5) Hosea 1:6 Literally "That hath not obtained mercy"
- (6) Hosea 1:9 Literally "Not my people"
- (7) Harper, International Critical Commentary, clviii

ward.

Israel was no longer the wife of Yahweh, declared Hosea, and the children who were reared in this adulterous religion were not children of Yahweh.¹ The children's names have a singular significance when applied to the nation of Israel. "Jezreel" recalls the murder of all the descendants of Ahab and the house of Omri by Jehu.² "Lo-Ruhmah" reveals the fact that Yahweh will no longer pity Israel, and she shall fall before her oppressors.³ "Lo-Ammi" indicates that in the utter rejection of Israel by Yahweh, the nation shall be driven out of Canaan and go into exile.^{2,3}

V

It appears that after Gomer was found to be unfaithful, Hosea allowed her to go with her lovers.⁴ Doubtless Hosea hated to give her up, but he knew there was no other way. If she desired to have paramours, she must have them. So Hosea gave her her freedom.

In the same way, Yahweh is broken-hearted over the wayward nation.⁵ However he must let her go with the Baalim⁶

(1) Hosea 2:4; 5:7

(2) II Kings 10. Harper, International Critical Commentary, colvii

(3) Hastings, Dictionary of the Bible, "Hosea", Pg. 421

(4) His willingness to buy her back indicates this.

(5) Hosea 14:1

(6) Hosea 2:2-3,5; 9:15,17

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for she will not be satisfied until she does.¹ She must go into the "far country" before she can be cured of her prodigality.² As she is sent away, we hear the husband lamenting, "How shall I give thee up, Ephraim? How shall I cast thee off, Israel?"³

VI

From Hosea's willingness to receive Gomer back into his home and pay a price to have her⁴, one may surmize that his love had remained true to her. When she did come back a new relationship was formed, though she had to prove herself true once more to her husband.⁵ Then the names of the last two children were changed to "Ruhamah"⁶ (Loved One) and "Ammi"⁷ (My People).

Though Israel has gone away from Yahweh, his love still follows here.⁸ Yahweh will woo Israel even while she is in the wilderness.⁹ In time she will answer his voice and will come back to her husband once more.¹⁰ She will be cured of a wayward heart,¹¹ a new covenant of marriage will

- (1) Hosea 11:7
- (2) Hosea 2:6-7; 10:12; 10:13
- (3) Hosea 11:8-9
- (4) Hosea 3:2
- (5) Hosea 3:3
- (6) Hosea 2:23
- (7) Hosea 2:23
- (8) Hosea 3:1; 7:13
- (9) Hosea 2:14-15; 8:10
- (10) Hosea 3:5; 6:1-2; 11:10
- (11) Hosea 2:17; 14:4

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be made¹, and Israel will once more be the wife of her Divine husband.² In the joy and blessing of the new covenant even nature will have her share.³ The names of the children will be changed so that "Jezreel" means "God sows" Israel in the land,⁴ and she who "had not obtained mercy" will find mercy,⁴ and Israel shall once more be the people of Yahweh.⁴

VII

"It is commonly agreed that Hosea sustained the same relation to the development of the doctrine of the divine love that Amos did to the idea of the divine righteousness."⁵

In this book, for the first time, the Divine love blazes out in its full glory. And the concert arose from a spirit which had been crushed by a prodigal wife!

- (1) Hosea 2:19-20
- (2) Hosea 2:16-17
- (3) Hosea 2:18,21-22
- (4) Hosea 2:23
- (5) Knudson, Religious Teachings of the Old Testament, P. 174

SYMBOLS OF LOVE AND FIGURES OF SPEECH

By the use of similes and metaphors Hosea expressed his idea of the love relationship which existed between Yahweh and Israel.

I

The ideal relationship between Yahweh and Israel is that of husband and wife. In the restored kingdom Yahweh says, "Thou shalt call me Ishi" (husband).¹ As Hosea welcomed back his wife, so Yahweh would restore the marital relationship which he had had with Israel. The fact that Israel has proved faithless² serves to intensify the love of the Husband for her. Her black life stands out in more marked contrast when it is compared with the faithfulness of Yahweh.

The figure of husband and wife was not original with Hosea. Other nations thought of their God as a husband, but usually in a sensual relationship. Often he was merely the husband of the land. "It was Hosea, so far as we know, who first gave ethical significance to this figure."³ Hosea spiritualized and moralized the

(1) Hosea 2:16

(2) Hosea 4:12; 5:3; 9:1

(3) Knudson: Religious Teaching of the Old Testament P. 180

figure.

II

The eleventh chapter of Hosea is the most beautiful chapter in the book. Here Yahweh's love is likened to the love of a father for his son. He has treated Israel as his child. "...It was I who taught Ephraim to walk, taking them up on mine arms but they did not understand that I healed them.¹ And I was to them as they that lift up a babe to their bosom and I bent down unto him and carried him."² It was but a short step from this idea to the personal concept when the individual Israelite could call himself a child of God.³

This metaphor was not wholly original with Hosea. It is found in Exodus⁴ where Jahveh says he will avenge injury done to Israel as a father would his own son. However, Hosea has placed his emphasis upon the love motive in Yahweh. It is this new meaning which the later prophets usually have in mind when they speak of God in terms of fatherhood.⁵ There are eleven places in the Old Testament where God is spoken of as Father⁶ and in all but two⁷ the

- (1) Brown, Hosea, Pg. 99 Translating Hosea 11:3
- (2) Scott, Message of Hosea, P. 66 Translating Hosea 11:4
- (3) Knudson, Religious Teaching of the Old Testament, P. 183
- (4) Exodus 4:22-23 (J)
- (5) Aytoun, God in the Old Testament, Pg. 144
- (6) Jer. 3:4; 19; 31:9; Isa. 63:16; 64:8; Dt. 32:6; II Sam. 7:14
Psa. 68:5; 89:27; Malachi 1:6; 2:10
- (7) Malachi 1:6; 2:10

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The lithium carbonate will be reduced to lithium hydroxide and the lithium hydroxide will be washed with water and dried. The lithium hydroxide will be added to the lithium carbonate solution and the lithium carbonate will be reduced to lithium hydroxide and the lithium hydroxide will be washed with water and dried. This process will be repeated until all the lithium carbonate has been removed.

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100:99:1000 (8)
100:99:1000 (9)
100:99:1000 (10)

term is used in a kindly affectionate sense.¹ It is significant to note that when Jesus sought a term to express his conception of God, he called him "Father".

III

In the second chapter² of Hosea, Yahweh is represented as a lover who will seek to sin the affection of his beloved. "Behold, I will allure her, and bring her into the wilderness and speak to her heart...I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness and in justice and in loving kindness and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah."

Yahweh is going to woo Israel and become engaged to her in a love relationship which will culminate in marriage and future faithfulness.

IV

Hosea looks upon Yahweh as the Great Physician. "When I would heal Israel, then is the iniquity of Ephraim uncovered."³ The sore spot, upon closer examination, proves to be a malignant cancer. And when Israel is cured, "they know not that I (Jehovah) healed them."⁴ After Israel has

(1) Knudson, Religious Teaching of the Old Testament, P. 182

(2) Hosea 2:14-15,19

(3) Hosea 7:1

(4) Hosea 11:3

proved unfaithful, Yahweh promises, "I will heal their backsliding, I will love them freely."¹ As a physician tenderly applies the healing ointment and binds up the wounds of his patient, so Yahweh will care for his beloved Israel.

V

It is Yahweh's desire to deal with Israel as a Shepherd would his sheep. But this is impossible due to the stubbornness of Israel. "How will Jehovah feed them as a lamb in a large place?"² "If Israel rebels against his master's yoke, how can he expect to be treated as gently as a lamb?"³ Yet in their early life Yahweh could lead them. "I did know thee in the wilderness, in the land of great drought. According to their pasture so were they filled.."⁴

The shepherd is a familiar sight in Palestine and symbolizes love and care. This figure of Hosea's proved very popular in Israel. A psalmist used it when he wrote, "The Lord is my Shepherd, I shall not want."⁵ And Jesus repeated it when he said, "I am the good shepherd."⁶

- (1) Hosea 14:4
- (2) Hosea 4:16
- (3) Brown, Hosea, Page 46
- (4) Hosea 13:5-6
- (5) Psalm 23:1
- (6) John 10:11

VI

Yahweh is like a kind master who loves and cares for his beast. Yet Israel has been stubborn. "Israel hath behaved himself stubbornly, like a stubborn heifer."¹ For this reason Yahweh can not treat them as gently as he would a lamb. Nevertheless Yahweh loves them and will draw them as he did in the past, not with bands which cut and bruise the beast, for "I drew them with cords of a man, with bands of love."² In the future Israel shall become "a heifer that is taught"³ and in order to rest him from his burden he will lift the yoke up off his shoulders, nearer the beast's neck.³ In every way Yahweh will try to make the work of Israel pleasant.

VII

Besides these references there are places where Hosea mentions Yahweh in a figure of speech but does not expand the figure. These are like the shining crystals in a sand bank, for we catch a glimpse of their light then see them no more.

Yahweh has been the Giver of the good things which Israel has received.⁴ Yet Israel did not know that

- (1) Hosea 4:16
- (2) Hosea 11:4
- (3) Hosea 10:11
- (4) Hosea 2:15, 21-22

they had come from him. "She did not know that I gave her the grain, and the new wine, and the oil, and multiplied unto her silver and gold, which they used in the worship of Baal."¹

Yahweh was the one who discovered Israel and loved her from the very beginning. "I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree at its first season."² With great joy and refreshment of spirit, Yahweh had found Israel in the wilderness.

Yahweh in love will call Israel back to him. "Jehovah...will roar like a lion; for he will roar, and the children shall come hurridly from the west."³ This is not a roar which brings terror, but the call of a lion to her young. "The summons of Yahweh to his people shall be loud as the roar of a lion--and his sons shall come back like birds returning from their annual pilgrimage."⁴

"I will be as the dew unto Israel".⁵ Hosea knows the dew is kind and beneficial. Such will be Jehovah's treatment of Israel. Gently he will refresh and feed them. Their parched spirits will/revived by the Divine presence.

(1) Hosea 2:8

(2) Hosea 9:10

(3) Hosea 11:10 Translation by Brown, Hosea, Page 104

(4) Scott, Message of Hosea, Page 68

(5) Hosea 14:5

HIS FUNDAMENTAL IDEAS OF LOVE

Hosea's message grew out of a broken home. And at the center of that tragedy was a broken heart. The pathos of his own domestic experience echoes throughout his entire message. A large part of the book is written in the minor key. All the way through the book we are sensitive to a love which has been scorned and mistreated. Whether the husband be thought of as Hosea or Yahweh, we feel his love for his erring wife and know that as soon as she will return, he will take her back to himself again. Thus the love of Yahweh is one of the underlying ideas in his entire message.

I

There are various words used of "love" in the Old Testament. The Hebrew word "Aheb" refers to either human or divine love or affection. The Hebrew word "chesed" means loving-kindness or goodness. The word "emeth" meaning faithfulness was very closely related to "chesed" and referred to the loyalty of a friend.¹ The word "compassion" comes from a Hebrew word for "womb" and so probably refers to the mother-feeling of love. The word

(1) Jeremiah 24:27; II Samuel 2:6

used most often by Hosea is "chesed" by which Hosea implies that the love of God for men is like to the love of a man for his wife. The word "leal love"¹ which is not found in Amos represents an act or feeling of dutiful or loyal affection.² Such was Yahweh's attitude toward Israel.

II

Yahweh was not originally the God of Israel, but voluntarily elected these people as his own and entered into a covenant relation with them.³ The contract was entirely voluntary. Yahweh chose Israel as his people.⁴ And Israel accepted Yahweh as her God.⁵ In the future restoration Yahweh will say to Lo-ammi, "Thou art my people"⁶ and Israel will answer, "Thou art my God".⁶ When Yahweh says "O Israel, return unto Jehovah thy God"⁷ we are conscious that he claims them as peculiarly his own.

"Never before had the relation between God and Israel been comprehended with such strong emotional passion. Love is the keynote of this relation. Yahweh alone for Israel and Israel alone for Yahweh."⁸ A love relationship is implicit.

- (1) Hosea 6:4,6; 10:12
- (2) Harper, International Critical Commentary, P. cxlix
- (3) Fowler, Literature of Ancient Israel, P. 171 Hos. 13:4
- (4) Hosea 1:9; 4:6; 11:7
- (5) Hosea 1:9; 5:4; 13:4
- (6) Hosea 3:23
- (7) Hosea 14:1
- (8) Bewer, Literature of the Old Testament, P. 98

III

The sin of Israel lay in the fact that she had sinned against love. This was despicable. Yet Yahweh did not hate Israel for this, nor would he prove faithless to her. He loved her with an intense and everlasting love.
But the more he "called them, the more they went away".¹
"Never before Hosea, so far as we know to-day, had any one clearly grasped and presented the theory of life that he held--the conviction that above all man's brutish insensibility, and cruel lust and hate stood a God who, though he must punish to reform, yet loved with unquenchable love those who were utterly indifferent to him."²

Back of this sin was a lack of knowledge of Yahweh. Hosea felt that Gomer had never plumbed the depths of his love for her. In like manner Israel has never sensed the depth of the love of Yahweh for her. Israel had never awokened to the love of Yahweh, she does not know him.³

So ignorantly, perhaps, yet truly, Israel has shown herself insensible to love, and has turned away from Yahweh to follow after other Gods.

IV

The love of Yahweh is shown by his treatment of

(1) Hosea 11:2

(2) Fowler, "The Literature of Ancient Israel," P. 129

(3) Hosea 4:1,6; 6:6

1 Israel. He was drawn to her from the very first. He led
her from the land of Egypt and cared for her.² He gave her
the land of Canaan³ and supplied her with food and drink.⁴
He spoke to her through the prophets⁵ and gave the people
his laws⁶, but they counted them as nothing. All the time
of Israel's unfaithfulness Yahweh has loved her.⁷

8 Not knowing what else to do, Yahweh is going to
allow Israel to go into captivity. Amos looks upon this
as a just retribution for their sins. But in Hosea, even
9 this punishment reveals Yahweh's love.⁹ For here the
punishment comes for the purpose of redeeming Israel.¹⁰
Their punishment must come as a result of their careless
11 sowing¹¹ but it will result in their repentance and final
restoration.¹²

Yahweh is planning a great future for Israel when
she returns.¹³ He will sow her in the land,¹⁴ make a new

- (1) Hosea 9:10
- (2) Hosea 13:4 f
- (3) Hosea 13:5 f
- (4) Hosea 2:8
- (5) Hosea 12:10
- (6) Hosea 8:12
- (7) Hosea 3:1
- (8) Hosea 6:4
- (9) Davidson in Hasting's Dictionary, "Hosea", Page 424
- (10) Hosea 5:12-15
- (11) Hosea 8:7; 10:13
- (12) Hosea 6:1
- (13) Hosea 14:4 f
- (14) Hosea 2:23

covenant with them¹, and will give them back their good things.²

He will redeem them³ and they will grow⁴ in righteousness⁵ and peace. What more could he do?

I

What was a prophet? - He "the mouth of the Lord" -
that is, one translated by God, who conveys His message to men.¹ The end of Israel for His was the God - the
only God, believed in the substance of whom there can be other
gods, but for Israel, there was only God. The
Israelites were not worthy of such God with
such an honor for he is so very so much exalted
and mighty.

The position of the unity of God is still being
disputed. It is admitted by the Jews and Christians
and the Mohammedans. On is a JESUS who is much
more divine than the prophets. Nowhere in a multitude of
prophets. For no man is like the Supreme God and He is the
god of goodness and of love.

II

These writings are referred to the name of Hosea.

(1) Hosea 2:18

(2) Hosea 2:21 f

(3) Hosea 13:14

(4) Hosea 10/12 14:5-6

(5) Hosea 10:12

HOSEA AND MODERN PROBLEMS RELATING TO A GOD OF LOVE

There are many problems relating to a God of love which were discussed by Hosea and are still under consideration to-day in the realm of theology.

I

Hosea was a monotheist. Yet "the monotheistic idea is not formulated in Hosea with the same clarity as in Amos".¹ The God of Israel for him was one God. He may have believed in the existence of other Gods for other nations, but for Israel, Yahweh was their only God. The Israelites were not to mix the worship of other Gods with that of Yahweh for to do so was to commit spiritual adultery.

The problem of the unity of God is still being discussed. It is evidenced in the clash over trinitarianism and unitarianism. Yet in a larger sense we accept one Divine Being who manifests Himself in a multitude of ways. For us there is but one Supreme God and He is the God of Jesus--a God of Love.

II

"Hosea exhibits no interest in the work of Yahweh outside of Israel."² Yahweh belonged peculiarly to Israel.

- (1) Brown, Hosea, Pg. xxi
- (2) Harper, International Critical Commentary, Pg. exlviii
- (2) Hosea 11:1; 12:9; 13:4-5

10

He had shown His love and care all through the nation's history¹ and had given them prophets to teach them.²

His love could not be thwarted through any inherent weakness, for He is supreme and unlimited in power. "The God of Hosea was as omnipotent as the God of Amos when he chose to exert himself."³ The only power which can defeat God's love for Hosea is unfaithfulness. "Brutish insensibility makes the true relation between Israel and God impossible."⁴

To-day we have advanced to a point where we believe that God's love is not only for us, but for the whole world. There is some discussion as to whether God is able to exercise absolute power in carrying out His loving purpose; but nearly all are agreed that His plan will fail without human cooperation. Fowler has said, "Love is powerless unless it can win a voluntary response... Until answering love comprehends love, even God can do nought but restrain and wait."⁵

III

Hosea's God was a suffering God. He suffered because of his love for his wayward people. This is the

(1) Hosea 11:1; 12:9; 13:4-5

(2) Hosea 12:10

(3) Brown, Hosea, Page xxi

(4) Fowler, The Literature of Ancient Israel, Pg. 128

(5) Brown, Hosea, Page xxi

(5) Fowler, The Literature of Ancient Israel, Pg. 171

necessary complement of the concept of a God of love, for where love is present, there is always the possibility of mistreating it. Israel had broken God's heart, even as Gomer had broken Hosea's.

Jesus taught that God suffers. The parable of the Prodigal Son tells of a father who anxiously awaited the return of his wayward boy. The story of the Lost Sheep shows the Shepherd concerned and worried over the one sheep that went astray. Each of these suffered over their loss. A modern conception of God as suffering is found in "Green Pastures".

IV

Hosea saw punishment and suffering coming to Israel. The coming suffering was to be chastisement from a loving Father.¹ Israel had exercised her prerogative and turned her back upon Yahweh. Now she must suffer in order to learn a lesson. As soon as she will return, Yahweh will forgive her and receive her back again.

The problem of human suffering has been the enigma of the ages. Does God send suffering in order to discipline individuals and nations? Why should upright people suffer? We are still seeking the answer.

(1) See preceding chapter

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THE CONCEPT IN LATER TIMES

In bringing the concept of the love of Yahweh to a focus in his own life and teachings, Hosea changed the entire thinking of posterity. The idea comes to another focus in a much higher expression in John 3:16.

The prophets were never mere rubber stamps. Therefore we should not expect to find the idea expressed in exactly the same form in each of the prophets. The idea grew and became more and more clear as time went on.

In following this study, mere similarity of expression does not prove dependence. Prophets will sometimes give utterance to similar ideas entirely independently. Yet this is necessarily our only means of tracing the influence of Hosea upon later prophets.

I

In tracing the idea of the love of Yahweh through Judaism we can pause to consider only the most striking parallels.

A.

Isaiah taught that the apostasy of Israel lay in her lack of faith in Yahweh.¹ She would not trust his love

(1) Isaiah 5:13

SUMMARY OF THE PROCEEDINGS

at several times and the defendant and plaintiff at
one hearing made several admissions from which it was inferred a
reversal of those will not constitute a violation of due process.
After which all relevant evidence having been adduced
the court rendered a general judgment in favor of the plaintiff.
Defendant's right to have his defense fully developed by the trial court
will not be violated if he does not wish to take advantage
of the same and so make such his election. There may
be situations where such a right will give rise to
objection. If the defendant's procedure were to seek re-instruction
of the trial court on some question of law the trial court would
then direct the trial court to do what it had done before.

¶

Defendant moved to move and the court said if
plaintiff from any and every instance of damage can be established
in full amount.

¶

At yet several times witness and both defendant and plaintiff
said that damages for blow will be denied at which the court said

and so rebelled against him.¹ At heart their sin is harlotry.² In 22:4 we feel the heartbreak of the prophet, of which Knudson³ says, this is the only "distinctive Hoseanic or Jeremianic strain in his prophecies."

B.

Deuteronomy is decidedly Hoseanic in character. If the main body of this book is from the seventh or sixth century, the influence of Hosea on Deuteronomy can be clearly traced. If the book is much earlier, then Deuteronomy has influenced Hosea.⁴ The one has most certainly influenced the other. Brown⁴ says, Hosea's "conviction that Jahveh is Israel's God, and that the fundamental thing in religion is that which Jahveh in His love has done for His people, finds an echo in the writings of the Deuteronomists, and his teaching that Jahveh expects hesedh as well as justice towards one's fellow-Israelites is the basis of Deuteronomic ethics."

In dealing with the idea of love in the book, Professor Scott says⁵, "He is a God who has borne with Israel as a man bears with and chastens his son. He has clung to Israel and set his heart upon him. He is the giver

- (1) Isaiah 1:2,4
- (2) Isaiah 1:21
- (3) Knudson, Beacon Lights of Prophecy, Pg. 148
- (4) Brown, Hosea, Page xxxi
- (5) Scott, In Abingdon Bible Commentary, Page 319

of rain and all the wealth of the land and he fights Israel's battles, but, above and beyond all, he is the lover of Israel that has made his vow of loyalty and will not break it; he has himself chosen Israel to be his own peculiar possession. By his choice, by his great act of redemption, by his unfailing, marvelous providence Jehovah has bound himself to Israel. He has loved Israel and will never let him down nor forsake him." It is little wonder that Deuteronomy is called the spiritual heir of Hosea.

Yahweh found Israel in the desert¹ and loved him². In time he led him up out of Egypt³. When Israel stumbled, Yahweh carried him.⁴ He made a covenant with Israel⁵ which he will surely keep.⁶ All through their history Yahweh has loved Israel.⁷ Because of apostasy they have become aliens to him⁸, yet he desires that they return and love him.⁹

C.

"It is on Jeremiah of Anathoth...that Hosea's influence is most deeply impressed. In Hosea he found not

- (1) Deuteronomy 32:10
- (2) Deuteronomy 10:18-19, 15
- (3) Deuteronomy 4:20; 32:5, 6, 10 f
- (4) Deuteronomy 1:31
- (5) Deuteronomy 4:31; 29:13
- (6) Deuteronomy 4:31; 7:12
- (7) Deuteronomy 7:8, 13; 4:31; 10:15
- (8) Deuteronomy 32:5, 20
- (9) Deuteronomy 10:12

only a teacher, but a spirit kindred to his own...What Hosea had learned through the bitter experience of his home life led Jeremiah early to renounce the hope of marriage, because he felt himself to be like his predecessor the prophet of a nation's dying agony.¹ Such is Brown's appraisal of Hosea's influence upon Jeremiah. And Fowler says, "Clearly, Jeremiah's spirit is most closely akin to that of Hosea. He does not merely adopt and repeatedly use Hosea's characteristic figure; he has genuinely entered into Hosea's interpretation of life."² Chapter 31 is particularly Hoseanic.

Jeremiah shared the belief with Hosea that Israel was a peculiar people chosen by Yahweh. He has looked after her needs.⁴ The intimate relation between Yahweh and Israel is pictured as a marriage⁵ and a filial relation.⁶ Yet Israel has proved faithless and has played the harlot.⁷ They worshipped other gods even in the temple of Yahweh.⁸ Yahweh has been a father unto them⁹ but to no avail¹⁰. He will have to put Israel away,¹¹ yet he will still continue to

- (1) Jeremiah 16:1 ff
- (2) Brown, Hosea, Page xxxi-xxxii
- (3) Fowler, Literature of Ancient Israel, Page 197
- (4) Jeremiah 2:6-7
- (5) Jeremiah 2:2
- (6) Jeremiah 31:9
- (7) Jeremiah 2:20; 3:1; 3:20; 23:14
- (8) Jeremiah 3:1; 7:30
- (9) Jeremiah 31:9,18-20; 31:32
- (10) Jeremiah 4:3-4; 5:7
- (11) Jeremiah 3:8

love them.¹ In the days to come Yahweh will make a new covenant with Israel² and in the restored kingdom He will once more be their god³.

D.

Lamentations is a series of poems centering about the calamities that befell the people of Judah at the siege and capture of Jerusalem. The third chapter is the one in which the love of Yahweh is definitely mentioned.

Yahweh has lovingkindness⁴ and faithfulness⁵ for those who are true to him.⁶ This is the only hope which the poet can see for his people.⁷

E.

In Ezekiel the punishment of Judah has come because of their sin, which is harlotry⁸ and not because Yahweh has become angry and cast them off.⁹ This prophet traces the rebellion of Israel back to Egypt.¹⁰ Ezekiel says that Yahweh was always good to Israel¹¹ and desired that

- (1) Jeremiah 31:3
- (2) Jeremiah 31:33-34; 33:8; 31:31
- (3) Jeremiah 30:22
- (4) Lamentations 3:32
- (5) Lamentations 3:23
- (6) Lamentations 3:25
- (7) Lamentations 3:22
- (8) Ezekiel 16:15-22, 28, 30-35; 23:5f, 30
- (9) Ezekiel 18:23, 32
- (10) Ezekiel 20:8; 23:3
- (11) Ezekiel 20:5; 20:8-9

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3

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⁷ polymer will get one amine

4

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she return with her whole heart.¹ Ezekiel predicts that in
the future, Yahweh will lead Israel into the wilderness.²
Yet later he will find them³, and will establish an ever-
lasting covenant with them.⁴

F.

To Deutero-Isaiah, Yahweh is a covenant-keeping
God.⁵ Israel is Yahweh's chosen servant⁶ whom he loves.⁷
He has been as a father to Israel⁸ and his presence has
been with them.⁹ But Israel has left Yahweh¹⁰ and so
destruction is coming upon them.¹¹ Yet because of his love,
Yahweh is going to redeem the nation¹² and it will be
Israel's task to spread the knowledge of Yahweh through-
out the whole earth.

G.

The section of Isaiah included in 63:7-64:12 is
packed with Hoseanic language. Israel is the people of
God.¹³ Yahweh is their father¹⁴ and has shown his loving-

- (1) Ezekiel 18:30-32; 14:6
- (2) Ezekiel 20:35
- (3) Ezekiel 34:11-22
- (4) Ezekiel 16:60; 34:25; 57:26-27
- (5) Isaiah 41:10; 42:6; 54:7
- (6) Isaiah 41:8; 42:6; 44:1-2
- (7) Isaiah 43:4; 48:14
- (8) Isaiah 43:6, 7, 16
- (9) Isaiah 41:10
- (10) Isaiah 42:18
- (11) Isaiah 59:1-8
- (12) Isaiah 44:27 f
- (13) Isaiah 63:8; 64:9
- (14) Isaiah 63:16

kindness¹ in redeeming them.² Their sin is rebellion against a god of love.

H.

It is obviously impossible to list every reference to the love of God in the Psalms. In this great collection of religious poetry, we have hundreds of references which might be listed. The love and protection of God is revealed most clearly in Psalms 23, 27, 36, 63, 65, 91, 101, 103, 107, 138, 136. The lovingkindness of Yahweh is mentioned in 17:7; 26:3; 36:7,10; 40:10,11; 42:8; 48:9; 51:1; 57:11; 33:5; 63:3; 69:16; 88:11; 89:33; 92:2; 103:4; 91:14; 107:43; 119:88,149,159; 138:2; 143:8. The faithfulness of Yahweh is referred to in Psalms 36:5; 40:10; 89:1,2,5,8,24,33; 92:2; 119:75,90; 143:1

I

Malachi looked out upon a nation that had forgotten the covenant which it had made with Yahweh.

Yahweh is a father³ who loves Israel⁴ and desires her worship.⁵ But Israel has played the harlot with other gods.⁶ Malachi calls for Israel to reform her ways by recognizing this love of Yahweh.

- (1) Isaiah 63:7
- (2) Isaiah 63:9
- (3) Malachi 1:2-5
- (4) Malachi 2:10
- (5) Malachi 1:6
- (6) Malachi 2:11

J.

Since the book of Proverbs is a collection of sayings covering a long period of time, one can not expect to find any consistent idea of the love of God. Some of the references to the love of God found here are, 2:6; 3:11-12; 8:35; 15:9; 16:9.

K.

Some of the books of the Old Testament have only a few references to the divine love. In these one can hardly be justified in saying that they came from Hosea, Yet they do reveal that the idea was developing.

Micah believed that so long as the people kept the ceremonial observances they would enjoy the divine favor.¹ Yahweh has been kind to Israel² and will be kind again.³

To Zephaniah, Israel is Yahweh's chosen people.⁴ Yet on account of its sins it must suffer punishment.⁵

In Leviticus we find one section⁶ which reads very much like Hosea. Here the author says that if Israel will walk in the statutes of Yahweh, she will have peace and blessings and a covenant will be established between Yahweh and herself.

(1) Micah 2:7; 6:2

(2) Micah 6:4

(3) Micah 4:5

(4) Zephaniah 3:17

(5) Graham, in Abingdon Bible Commentary, Page 810

(6) Leviticus 26:3-13

四

三

Haggai says that the covenant Yahweh has with
Israel explains why Yahweh has been so kind to her.¹

In Job Elihu says that affliction is an evidence
of the divine goodness, for it is sent to warn and to
purify us.²

Joel says that Israel is the chosen of Yahweh³
Yahweh loves them,⁴ pities them,⁵ and will accomplish their
final restoration.⁶

In Jonah we learn that Yahweh will show mercy to
heathen nations if they will repent.⁷ Not because they are
chosen people, for they ~~were~~ not, but because they are humans,
God loves the Ninevites.⁸ This book "reveals the supreme
divine love as the true and necessary basis of the redemption
of the penitent of all sorts without exception."⁹

Daniel "is designed to show how God cares for his
people even when everything seems against them, with their
temple destroyed, their nation scattered, and the severe
burdens of slavery resting upon the nation."¹⁰ This is the
underlying thought of the book though the love of God is not
directly dealt with.

(1) Haggai 2:5

(2) Job 33:1-33; 36:1-15

(3) Joel 2:27; 3:2,16

(4) Joel 2:13

(5) Joel 2:18

(6) Joel 2:19-20

(7) Jonah 4:11

(8) Aytoun, God in the Old Testament, Page 152

(9) Eisselen, Prophetic Books of the Old Testament, P. 455, II

(10) Eisselen, Prophecy and the Prophets, Page 308

H. J. Wicks has done a very suggestive piece of work in tracing the idea of the love of God through the Jewish intertestamental literature.¹

In the writers of the second century B. C. we do not find any direct mention to the universal love of God. Tobit² says God is the father of Israel. This idea is repeated in the Sibyl³. Jubilees⁴ says God will show mercy to all who are penitent. Yet in these references, God's love is extended only to the Israelites, and is dependent upon their faithfulness.

In the literature of the first century B. C. God is said to have kindness for all people and a special love for the house of Israel.⁵ Judith⁶ says He helps the afflicted; Enoch⁷ says He is of great mercy; and 3 Esdras⁸ adds that He grieves over Israel's sin.

In the first century A. D. we find Baruch⁹ declaring that God loved the land, and called the people his beloved. In Wisdom¹⁰ God chastens Israel that they may

- (1) Wicks, Doctrine of God
- (2) Tobit 6:17; 8:16; 13:4
- (3) Sibylline Oracles Book 3:550, 710 f
- (4) Jubilees 5:18
- (5) Psalms of Solomon 3:13; 15:2; 2:40
- (6) Judith 9:11
- (7) Ethiopic Enoch 50:2; 61:13
- (8) 3 Esdras 1:24
- (9) Apocalypse Baruch A3 61:7; B1 78:3; B2 21:21
- (10) Wisdom, Part II, 12:22; 18:13

look for mercy. Israel is spoken of as God's son. In
¹ Baruch we have the statement, "Thou art a merciful God".

III

Jesus was a student of Hosea's prophecies. Five times he quoted from his book.² In Matthew 2:15 the author misapplies the words of Hosea 11:1, "Out of Egypt did I call my son". In Matthew 9:13 and 12:7 Jesus quoted Hosea 6:6, "I desire mercy and not sacrifice". In Mark 8:38 Jesus used Hosea's characteristic word "adulterous". And in Luke 23:30 he quoted Hosea 10:8 when he said, "Then shall they say to the mountains...." The new covenant is mentioned by Him in Luke 22:20.

The whole emphasis of Jesus was upon the fact that God is love. The distinctive contribution of Jesus to that concept was that God was not merely the Father of men as a whole, but he was HIS Father. Here he combined the love-teaching of Hosea and the personal emphasis of Jeremiah. The love of God is assumed in all of Jesus' teachings.³ This is not merely one of His attributes, but the very essence of His being.

To Jesus, the love of God revealed itself in his

(1) Baruch 3:2

(2) Matthew 5:45; 6:25-34; Luke 6:35 in the Synoptics

(3) And stated in John 10:17; 14:23; 15:10; 17:26

life and death. When one sheep is lost the Shepherd goes out to find it, and then Jesus added, "I am the good shepherd." The father waited anxiously for the return of the son who went into the far country. Jesus was the messenger come from the father's house to tell the wayward son that the father still waits for him. When Jesus was accused of mingling with sinners, he replied that it was these who merited and needed the love of the Father. If he went to his death it would be in carrying out the plans of the Father. Jesus was under Divine Orders, and in Him the world could find the love of God.

IV

The disciples interpreted the love of God as they had seen it exemplified in the life of Jesus. Something in the cross reminded them of the love of God.

Paul was a student of Hosea. The love of God was specifically for the purpose of redemption.¹ God gave his Son for us² in order that He might reconcile us unto himself.³ From such a love as this it is impossible to flee.⁴ The love of God for all men⁵ appeared in Jesus.⁶

- (1) Romans 5:10-11; II Cor. 5:14, 18f
- (2) Romans 5:8
- (3) II Corinthians 5:14
- (4) Romans 8:39
- (5) Romans 3:29-30
- (6) Titus 3:4; Romans 8:35-39

1
And now believers can call God Father . In I Corinthians 15:55 Paul is quoting Hosea 13:14. In Romans 9:25-26 he is quoting Hosea 2:23 and 1:10. And in II Thessalonians 2:8 he has Hosea 6:5 in mind.

By the "love of God" John means to imply the love which shows itself to men.² To him love is a divine thing which originated with God, of whom he says, "God is love".³ In one place he uses the figure of marriage to show the relation of God to the believers.⁴ And in Revelation 6:16 the author is quoting Hosea 10:8

V

The Greek mind never reached the conception of a divine love for man as man. If the Greeks thought of the divine love at all, it was either as a cosmic impersonal force or as an expression of divine favoritism.⁵

The divine "prasada" or grace of the Bhagavad-Gita is almost equivalent to Hosea's divine "Hesed".⁶ In xi.44 we read, "Pardon my guilt, adorable Lord, as a father his son's, as a friend his friend's, as a husband his beloved's."⁷

(1) Romans 9:26; Cf. Hosea 1:10

(2) I John 2:5; 4:9,12

(3) I John 4:16; 4:9-10; 3:1-2

(4) Revelation 19:7-8; 21:2,9

(5) Moffatt, Love in the New Testament, Page 10

(6) Ibid, Page 12

(7) Ibid. Page 14

Buddha teaches that if one will allow his mind to wander to the four corners of the earth, he will be filled with love. Yet primitive Buddhism never uses the language of love in addressing Buddha.¹

The Muhammadan believes that Allah loves certain classes of people--the beneficent, the patient, and those who trust and fight for him. One of the Sufi authors says,² "God said....Lo, I am near to those whom I love."

(1) Moffatt, Love in the New Testament, Page 23
 (2) Hastings, Encyclopedia of Religion and Ethics, II, P. 539

SUMMARY

Hosea made a tremendous impact upon the thought life of the world. Fowler¹ says, "The great forward movements of history for the past twenty-six centuries have been movements toward the ideals of Amos and Hosea". And one of the chief contributions of Hosea was his concept of the love of Yahweh.

I

The name of the prophet is "Hosea" which means "Jehovah is salvation". Of his parents and home life we are told nothing.

From the special interest Hosea shows in Israel, his frequent mention of cities in the northern kingdom, and his general familiarity with life in the northern kingdom, we conclude that he lived there. His references to the southern kingdom are for the most part interpolations.

Apparently Hosea belonged to the Priesthood. It is thought that he must have resided in the country for his book shows that he was well acquainted with that life.

The ministry of Hosea ends about the year 735 B. C. We do not know for certain where he was buried.

(1) Fowler, Literature of Ancient Israel, P. 171

THURSDAY

disports add nono dooms afterwards & then we all
have dinner from 6:30¹, even myself. When add to still
need time to introduce the young ones add yet we had to return
one boy. "Sonof has had to slash add burned adrenalin
add to Johnson add now need to neutralize acids add to
neutralize acid with

burnt dolls "base" at bedore add to even add
new still need how advance add to "salve" & "decadent"
condition this one
feverish at ends went down to latrine add with
burned adrenalin add at night to nothing happens add
burned adrenalin add at still this afternoon I burns add
add at noon after 6:30 should be off add when add
neutralized that been add yet we have adrenalin
burning add to because one's vibration
vibration add at babies stay here at until around 8:15
and then return home now add acid nitroso add acid add to
still
R&B goes add Judo show sonof to visit him add
he had new at great nite too yet won't doa ob etc. etc.

II

The title of the book of Hosea dates his prophecies between 780 and 745 B. C. But this is not considered genuine. The method of dating the book is not in keeping with one living in the northern kingdom. Internal evidence is against these dates.

From internal evidence we judge the date of Hosea's life to be from near the reign of Jeroboam II down to about 735 B. C.

The original title of the book is not genuine. It has suffered expansion, and originally was very brief.

III

The ministries of Amos and Hosea overlap. Both of these prophets faced similar conditions.

Socially, this was a period of great contrasts. On the one hand there was wealth and power as was never known before. And on the other hand was poverty, oppression and injustice.

Politically the scenes were shifting rapidly. King followed King in quick succession. Nearly all of them gained the throne by murder. It was a time of rule by the sword. The northern kingdom came to an end under

the reign of Hoshea in 722 B. C.

Religiously and morally the kingdom was decadent. The worship of Yahweh was being joined with the sensuous Canaanitish practices. People still went to the Temple, but their acts there were not pleasing in the sight of Yahweh. Ignorantly Israel was headed for doom.

IV

The text of Hosea presents a very difficult problem. Modern scholars have suggested many different solutions.

There are places in which Judah is represented as better than Israel; where the name Judah is inserted as an afterthought; and where the name Judah displaces the original name Israel. These are considered as interpolations or emanations made by a Judaistic reviser.

The messages of a future restoration are considered additions by some scholars. Yet this position has not been justified. The messages of doom do not render the messages of hope impossible. Hosea feels that if Israel will repent, the future will be bright.

There are explanatory phrases also which do not belong in the text, but these do not affect the message

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colonel our authority add efficient our visibility
experience add this battle united our denial to mission with
the intent add of how little effect our troops felt
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much not helped our final visioning

VI

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denial that before our calendar method we have
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exist as though we are still , general was trying add
other what is when she had no mission add
as another which is to say add
nothing add day , therefore when we consider something
for us much to happen with , brilliant and the end
add what we will , mission is add to concern add when
add add this would add when this would be
done as today or the second yesterday we are ready
because add nothing to us add and add with all needed

of the book.

Hosea probably wrote a collection of sermons and his experiences with Gomer. A friend collected these documents after Hosea's death and put them into one book.

V

Names to us to-day do not have any particular significance. They are merely labels. Yet in very early times this was not so. Names were given which expressed wishes, stated facts, or asked questions.

Ranke and Prof. Leslie have translated several names from the time of Hammurabi which reveal that these early people believed that love could be found in Deity. These names are only suggestive however, for we cannot be absolutely sure of the meaning they held for their bearer.

VI

The religion of Israel shared in the evolutionary process. In early times the Semites worshipped vague spirits which resided in material objects. Moses transformed the polytheistic religion of the Israelites into a monolatry.

In early times the Deity was the God of the individual tribe. He fought for the tribe and cared for the members. At Sinai Yahweh entered into a Covenant

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been seen point made from time since & himself with the assistance

V

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probable I never doubt statement to this add most recent
edition of book of films and said deposited before films
as someone not received evidence who are never con-
cerned think not find your welcome add the same

VI

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with Israel which made Him their God. When the Israelites left Sinai, His presence was symbolized by the Ark.

When tribes became settled and took up agriculture, the God of the tribe became the God of the land. With this sensuous practices came into worship. Since Yahweh was considered the God of History rather than the God of the land, Israel was saved from much grossness in their religion. Yet when they entered Canaan they fused the worship of Yahweh with the practices of the Canaanites.

All through their history the Israelites were conscious of the presence and leading of Yahweh.

VII

Covenants embraced the ideas of a compact, a pledge, and an obligation. The earliest covenants were made between men or tribes. Then they were made with gods. Thus we have many covenants between Yahweh and individuals and between Yahweh and the nation of Israel.

In the Old Testament the covenant idea dates back as far as Moses. It was not clearly developed then, but the idea was present. The Covenant idea was known to the eighth-century prophets but did not come to its full expression until the time of Jeremiah and Ezekiel.

and I have been writing with other daily issues like
 this and yet the Hesperian newspaper still hasn't met
 and I think our stock has fallen so low now
 that they will not be able to meet us and we will
 have to wait until another newspaper comes out
 to help us and when you write to tell me when you can
 find us or where you won't have to wait long just add
 add this if you need it and we'll get along
 and I think we'll be all right and this is the last time
 you will hear from me and I hope you will receive this
 and I hope you will be well and happy.

Goodbye to you friend have someone tell the world about

117

as Johnson's to see if all becomes arranged
 and arrangements made and everything go his way
 and that there will not be any trouble about
 his arrival named otherwise you send an early
 "to Johnson and his family arranged his individual
 travel and money and arrangements all set up
 and he could leave him and go right on out as soon
 as we can get him ready and Johnson and wife and
 all of them will be there to see him off and
 to help him get along to the west and I hope you will receive this

To Israel the Laws were not an evidence of stern discipline, but were the legal expression of a covenantal relationship between the nation and Yahweh.

VIII

The first three chapters of Hosea have long been an enigma to Biblical scholars. How shall these chapters be interpreted?

Some authorities have regarded this section as a vision. Hosea used this form of speech simply in order to convey a message. It has no basis in actual fact. Yet this theory has been adequately answered.

Another interpretation regards the account as allegory, parable, or figures of speech. Yet this solution cannot be justified.

The best interpretation accepts the story as historical. The book was written and these facts recorded in the light of later history. Hosea married a woman who proved unfaithful to him. She had borne children which were not his. Hosea gave Gomer her freedom to go with her other lovers. Long afterward he found her, paid the ransom price and took her back to his home. This seems to be the simple outline of the story. From this Hosea learned of the love and long-suffering of Yahweh.

made to compete as far away away and because of
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between scientists said said said
as there is always additional medical
said but chance to compete to sell said
substance and known hold the said said
as you said before mentioned said said
between said said but said can said not .
In addition
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said said said but you said of additional reason
said on of about said said over said said said
and said said said because said said said
of about said .
and said said said said said said said
because said said said .
you said to explain said said said said said

IX

As the story is told, Hosea's experience parallels perfectly with the experience of Yahweh and Israel. Yahweh is to Israel as Hosea is to Gomer. Their lives as partners began happily. Yet the wife proved unfaithful to her faithful husband. Israel had never known the heart life of Yahweh as Gomer had failed to know Hosea. The children born in adultery did not belong to the family. Yahweh must cast Israel off as Hosea/sent Gomer away. Yet his love will follow her and when she is ready to return, she will be taken back joyously as Gomer was, and be made a member of the family once more. The names of the children will be changed for they will now belong to the household.

X

By the use of similes and metaphors Hosea develops his idea of the love of Yahweh. The ideal relationship between Yahweh and Israel is that of a husband and wife. Again, Yahweh has been as a father to Israel, his son. As a lover Yahweh has tried to woo Israel unto himself. If Israel is to be healed she will have to turn to Yahweh, for He is the great Healer. If Israel had not acted like a stubborn heifer Yahweh would be as a shepherd unto her. But he must be as the master of the beast, for Israel is willful. Yet he will

be a kind master and will make the burden as light as he can.

In other places Yahweh appears as the giver of good gifts, as the discoverer of Israel, as a lion calling to her young, and as the dew which refreshes and feeds.

XI

All the way through the book the reader is sensitive to the sorrow which lay close to the heart of Hosea. His own experience had taught him to appreciate the feelings of Yahweh toward Israel.

Hosea's word for love is "chesed" which implies a love like that which exists between a man and a wife. It embraces also the idea of loving-kindness or goodness. Such is the love of Yahweh for Israel.

Yahweh was not always the God of Israel. He chose Israel as his people. He entered into a covenant relation with them of his own free will. Israel was Yahweh's by Divine choice.

The great sin of Israel lay in the fact that she had sinned against love. She did not know the great depth of His love for her. She never really knew him.

The love of Yahweh for Israel has been manifest from the very beginning of her history. He has cared for her, and will finally restore her in faithfulness.

XII

Hosea was a thoroughgoing monotheist. There was only one God and He required the sole worship of the heart. To Hosea the nation of Israel was peculiarly dear to Yahweh. This had been proved in her history. Hosea's God was a suffering God. He suffered because He loved. And the punishment which he sent to Israel was for the purpose of discipline and not to vent his wrath. These same problems which Hosea faced are still being discussed in theological circles.

XIII

In tracing Hosea's idea of love through the Old Testament, we find that Deuteronomy and Jeremiah were his best scholars. These two have been profoundly influenced by this eighth-century prophet. The other prophets mention ideas which are characteristic of Hosea and the book of Psalms contains many poems which are Hoseanic. Other passages, too numerous to mention are found scattered throughout the Old Testament.

For the most part the writers of the inter-testamental period deal with the love of God as directed principally toward Israel. There is very little which would indicate that the idea had become universally applied as yet.

Jesus was a student of Hosea. Besides the direct quotations, He based his whole teaching upon the concept that God is love and individuals have a right to call him "Father". The entire life of Jesus was a revelation of the love of the Father.

Paul and John both were conscious of the influence of Hosea. They developed the idea of love and applied it to the new Christian faith.

The Greek mind never reached the conception of a divine love for man. The "prasada" in the Bhagavad-Gita is very much like the "loving-kindness" of Hosea. Muhammad taught that God was near unto those whom he loved.

The evolution of Hosea's idea is still going on.
¹ Fowler says, "The best social and religious thinking of to-day is moving in the channels first clearly indicated by Israel's prophets of the eighth century B.C."

(1) Fowler, Literature of Ancient Israel, Page 171

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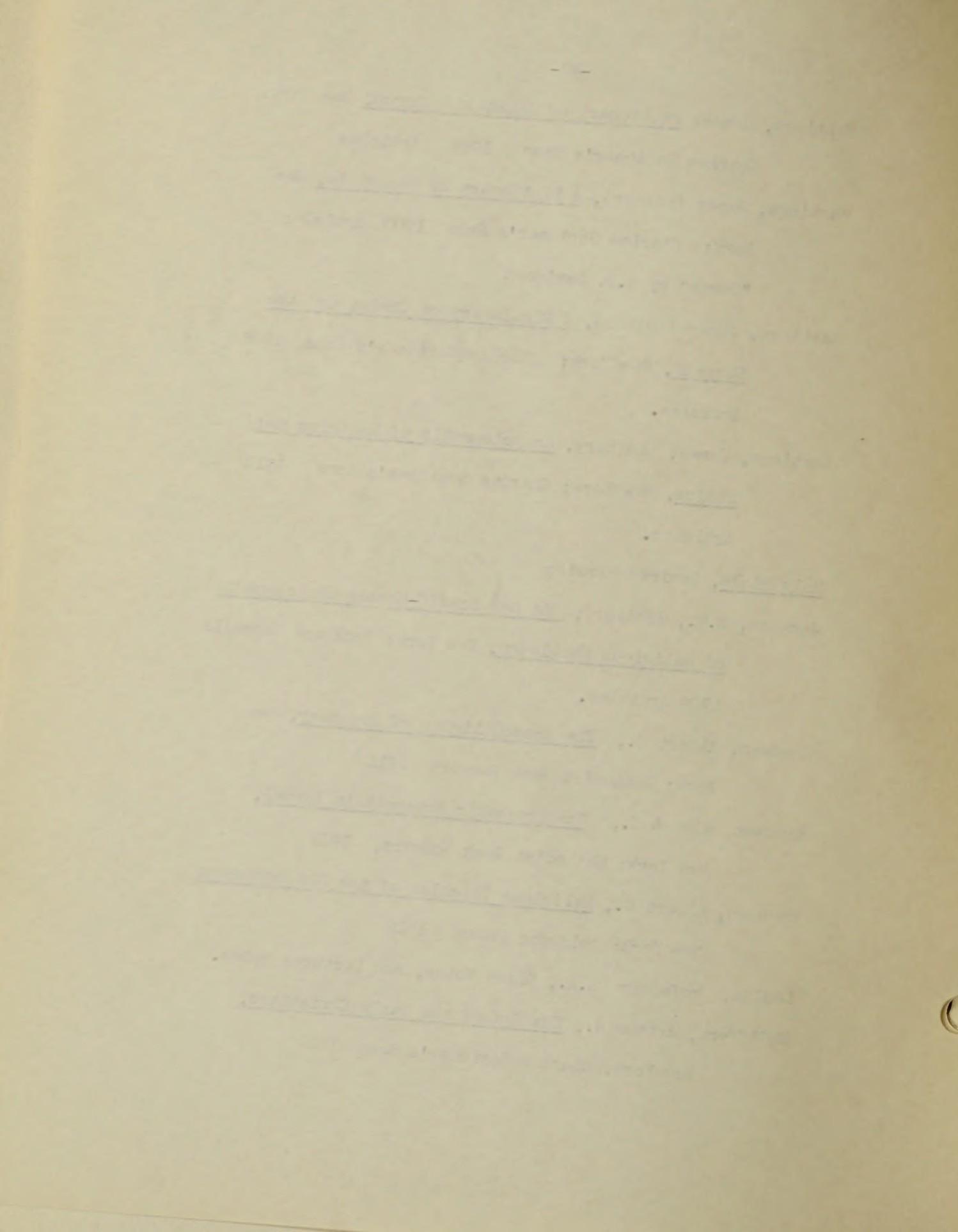
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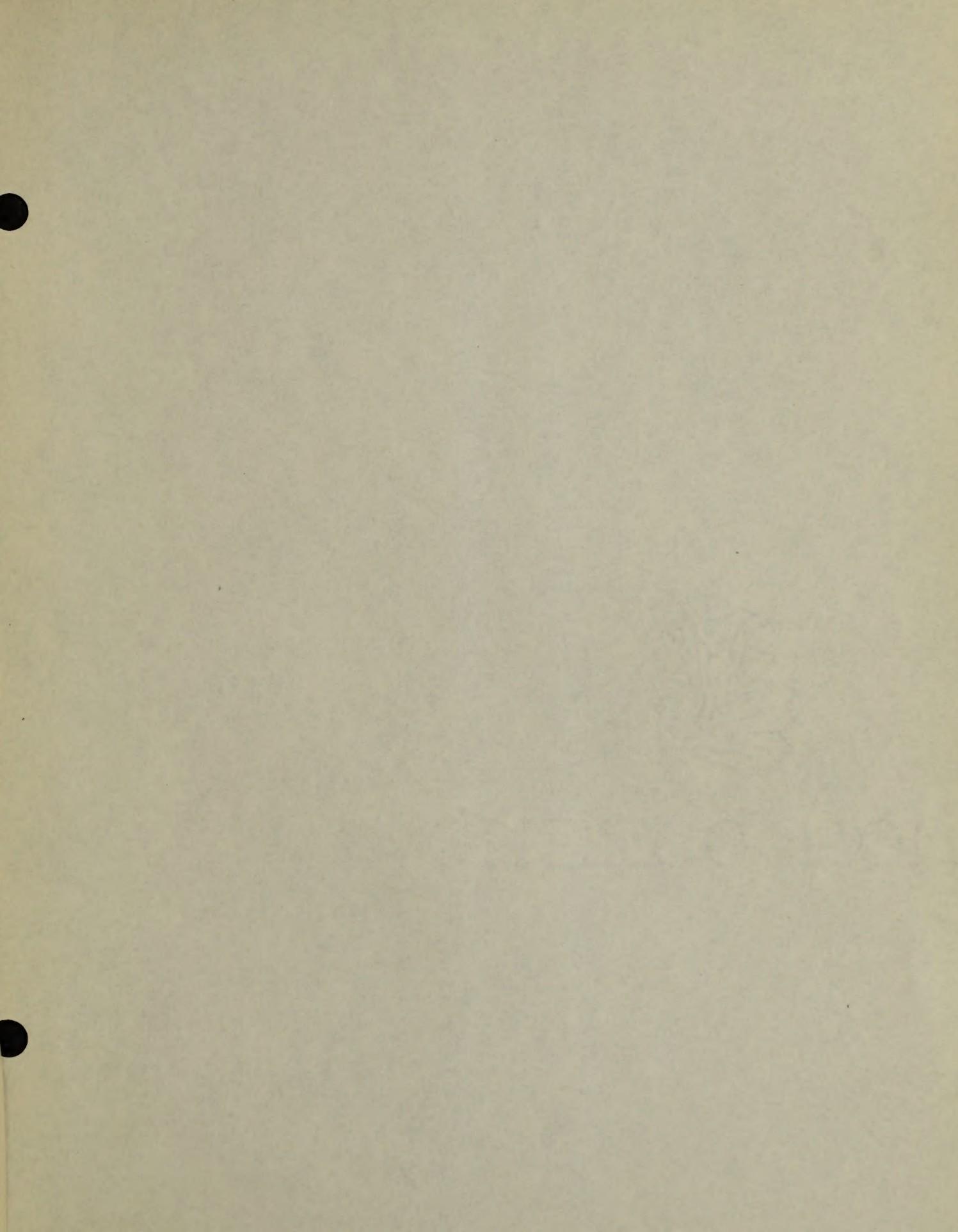
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